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HISTORY
OF THE
REFORMED CHURCH
OF
TAPPAHAN, N. Y.



PREPARED FOR ITS TWO HUNDREDTH ANNIVERSARY

BY

REV. DAVID COLE, D.D.

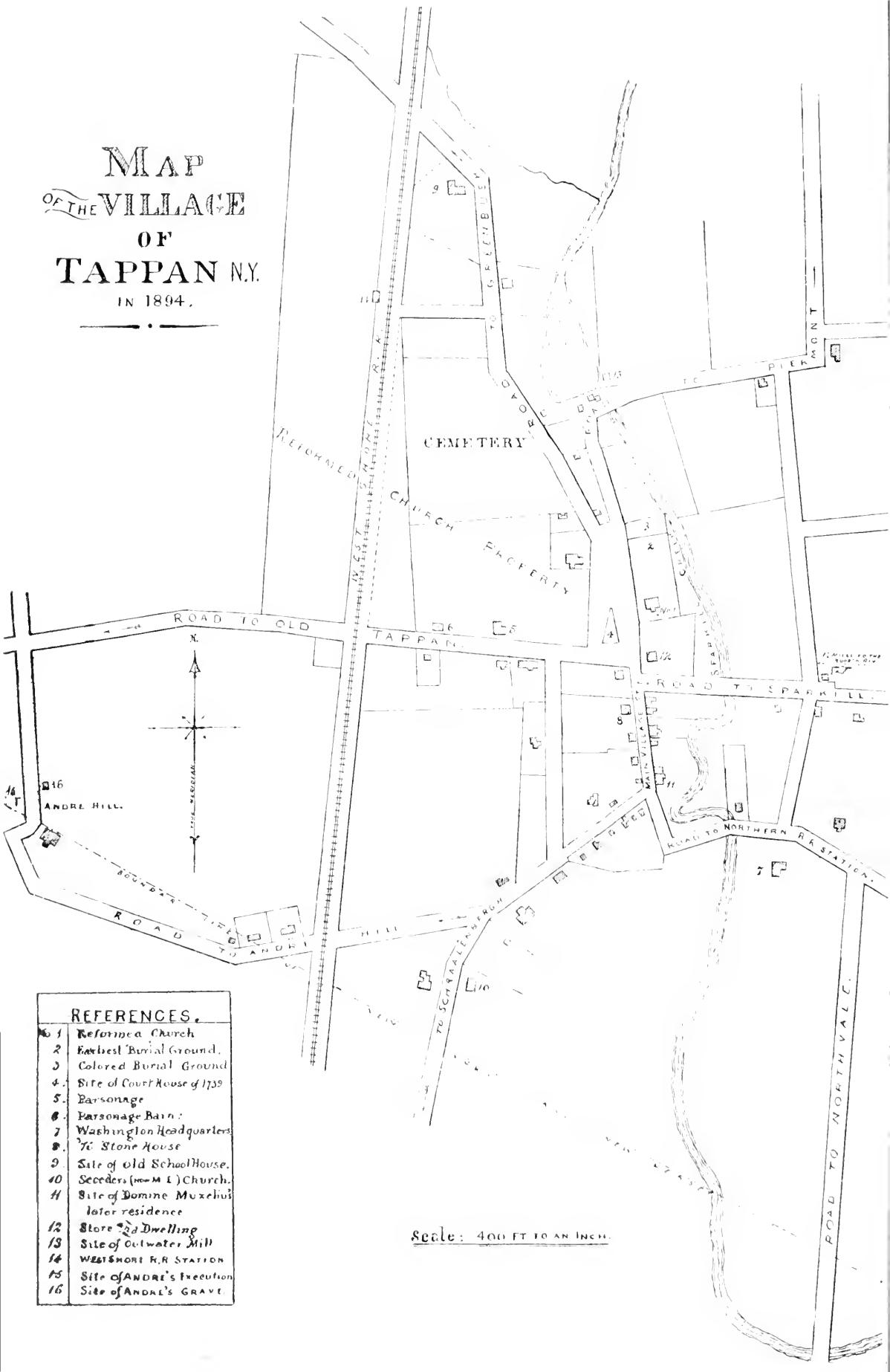
Pastor of the First Reformed Church of Yonkers, N. Y.

NEW YORK
PRESS OF STETTINER, LAMBERT & Co.
22, 24 & 26 READE STREET
1894

LIST OF ENGRAVINGS.

1. Portrait of Author of this History.	.	.	Facing title page
2. Coat of Arms of William of Orange.	.	.	Title page
3. Map of Village of Tappan in 1894.	.	.	Facing Preface
4. The Reformed Church built in 1835,	.	.	Following Preface
5. Washington Headquarters,	.	.	Facing page 4
6. Seventy-Six Stone House.	.	.	" " 4
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2. Of First and Second Voorlesers.			
3. Of the Land Donors of 1729.			
4. Of Harmanus Van HuySEN.			
5. Of the three principal Choristers.			

MAP
OF THE VILLAGE
OF
TAPPAN N.Y.
IN 1894.



REFERENCES.

1	Reformed Church
2	Earliest Burial Ground.
3	Colored Burial Ground
4	Site of Court House of 1739
5	Parsonage
6	Parsonage Barn.
7	Washington Headquarters
8	'Ye' Stone House
9	Site of old Schoolhouse.
10	Seceders (now L) Church.
11	Site of Domine Muxelius' later residence
12	Store & Dwelling
13	Site of Cutwater Hill
14	WESTMONT R.R. STATION
15	Site of ANDRE's Execution
16	Site of ANDRE's GRAVE

Scale: 400 FT TO AN INCH.

PREFATORY STATEMENT.

The preparation of this history grew out of the following action taken by the Tappan Consistory, February 27, 1891, and forwarded to me without delay :

“ *Whereas*, The Reformed Church of Tappan, N. Y., is nearing the two hundredth anniversary of its existence ; and *Whereas*, It has had a distinct history, worthy of perpetuation, such as few churches in America possess ; and *Whereas*, Such perpetuation is due to the memory of those who have labored for its welfare and lived in its communion, and will show to the descendants of those honorable ancestors how worthy the church of their fathers is of their fostering care ; and *Whereas*, Many details of such history will soon pass beyond recovery if not put into permanent form; therefore

“ *Be it resolved*, That the Rev. David Cole, D.D., of Yonkers, N. Y., son of one of the most faithful and revered pastors of this church, be invited and requested to write such history, and that he be granted access, for such purpose, to all the documents of the church.”

The Tappan church is the church of my ancestors and the church to which my father gave his entire settled ministry, with the exception of one single year. It is the church in which, more than fifty-one years ago, I first surrendered myself to the Master whom it has been my life privilege to serve, and in which my first official church relation was assumed and borne. Familiar as I have been with its history, this action of its Consistory, coming to me without premonition, seemed to me a mandate from God which I did not dare disobey. The work is now done,¹ and is herewith dedicated to

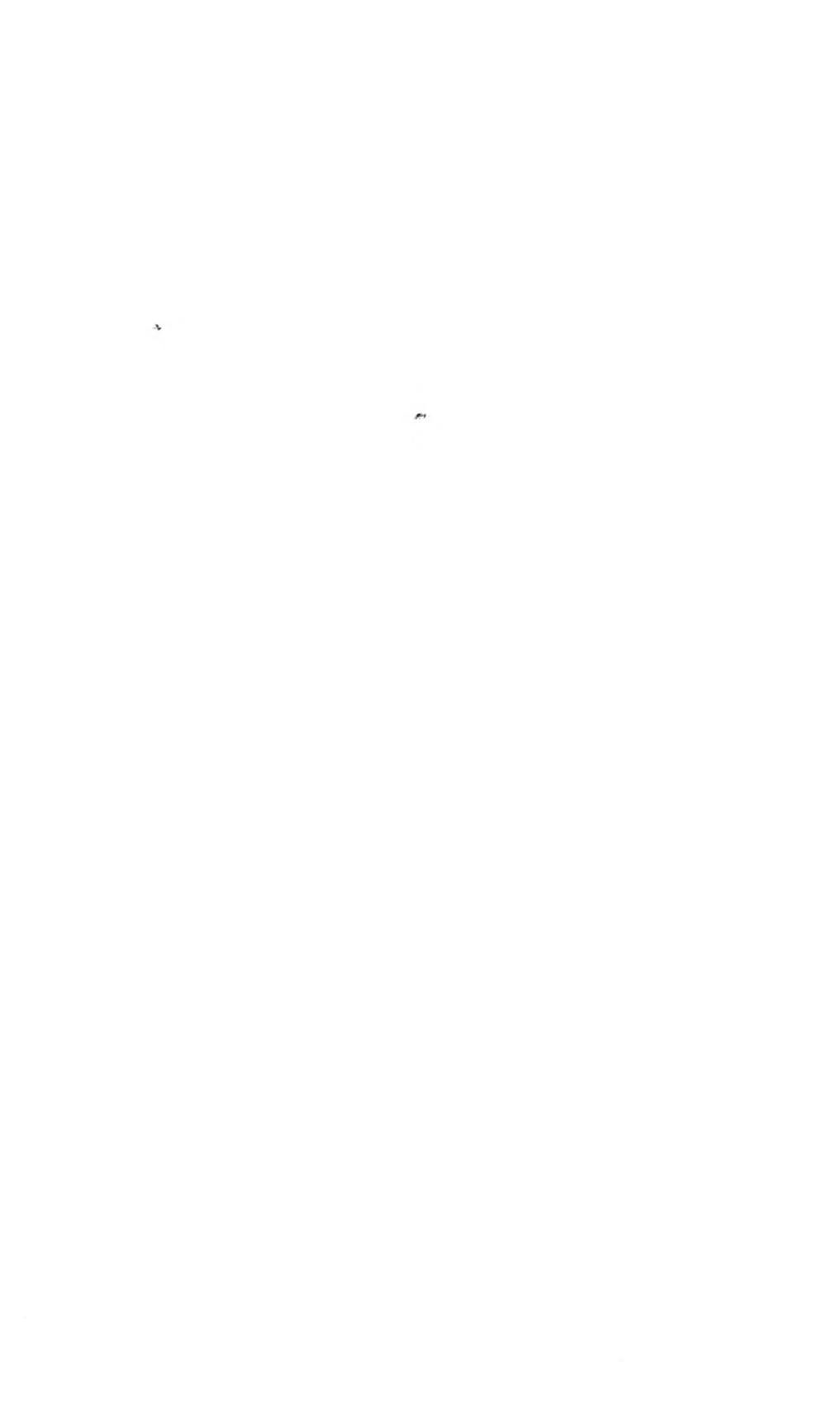
¹ During the passage of the history through the press the Consistory have sent to me an urgent request that my own portrait be given with the work and placed in the position it is seen to occupy. This statement is due to myself, as the portrait would never have accompanied the work from any choice of my own.

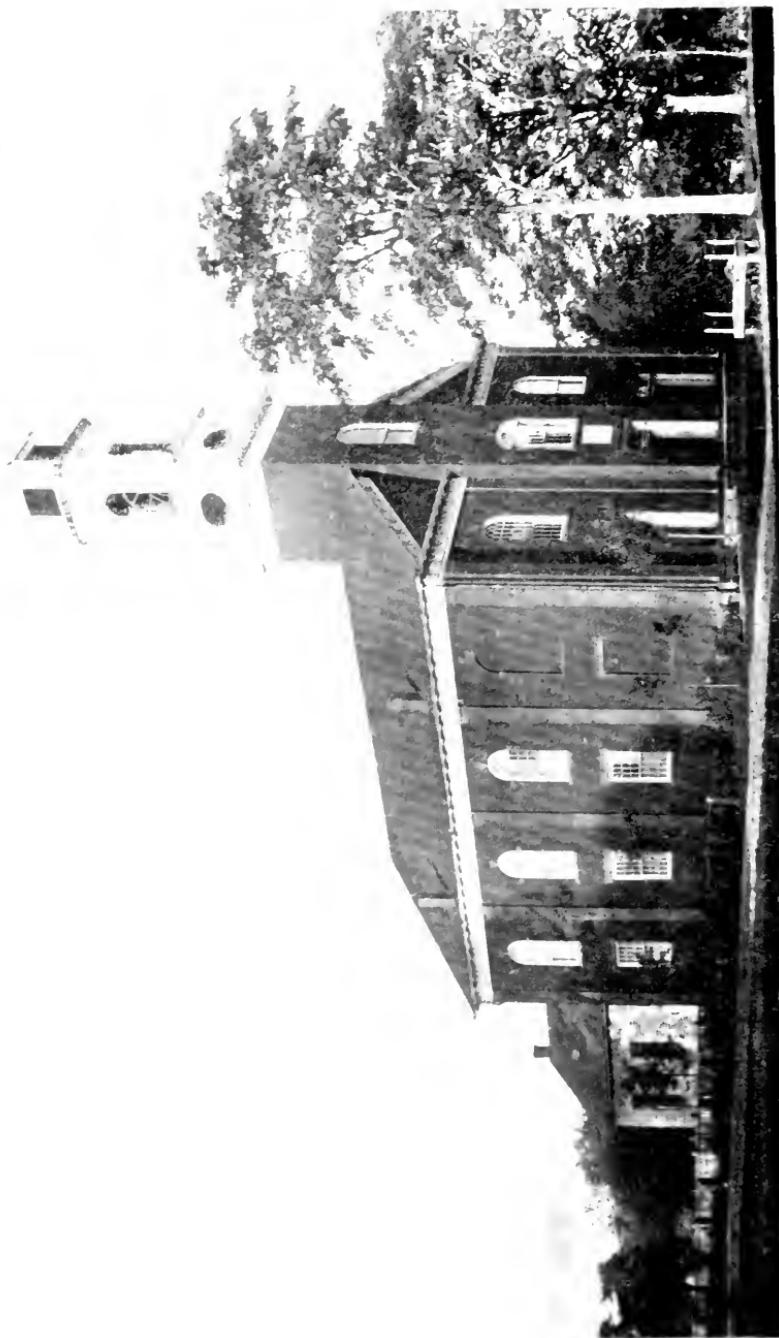
the church whose stones and dust are dear to me. It is too much to hope that as a history it is without defects. But no toil has been spared to make it full and correct. To some most important business matters of the church its minutes and records make no allusion. Some of this oversight is remedied, however, by loose papers yet in possession, many of them much decayed, which come down from various dates of the eighteenth century, and some of it has been met by my own and others' distinct memories of the last sixty years. I am satisfied that nothing of essential importance has been lost.

Throughout the work proper acknowledgments have been made to living persons whose contributions have helped to enrich it. The present pastor and his Consistory, and several members of the church and congregation, have been untiring in their sympathy and co-operation. It will not be deemed invidious if I return special thanks to the venerable James Verbryck, Esq., for valuable family information. The excellent map of the village was drawn by Mr. Matthew K. Couzens, of Yonkers, a very skilful professional draughtsman, on the basis of drawings furnished by Mr. Edwin Lydecker, of Orangeburgh, N. Y., a member and often an officer of the Tappan church. It will greatly help to understand the history, and especially it will make clear the lay and dimensions of the original parsonage glebe. Its eastern and southern boundaries were, respectively, the Sparkill Creek and the Old Tappan Road. Its western limit was approximately the map line west of the West Shore Railroad. Its northern limit would be nearly indicated by a line drawn from this last-mentioned line across to the Sparkill Creek through points about four hundred feet north of the "Old School House." The west and north lines were irregular, and can be strictly traced only by comparison with the original deed I have given. All other matters will become clear by comparing the history with the map itself.

D. C.

PARSONAGE OF THE FIRST REFORMED CHURCH,
YONKERS, N. Y., October, 1894.





THE REFORMED CHURCH

Erected in 1835, Dedicated March 16, 1836

From a photograph taken by Mr. James Verbryck Clark, a great great-grandson of Rev. Samuel Verbryck

* ORIGINAL ORGANIZATION, October 24, 1694.

FIRST CHURCH BUILT, 1716.

REBUILT WITH ENLARGEMENT, 1788.

PRESENT CHURCH BUILT, 1835.

FOUNDER AND PASTORS.

1. REV. GUILIAM BERTHOLF,	. . . . .	1694-1724
2. REV. FREDERIC MUZELIUS,	. . . . .	1727-1749
3. REV. SAMUEL VERBRYCK,	. . . . .	1750-1784
4. REV. NICHOLAS LANSING,	. . . . .	1784-1835
5. REV. ISAAC D. COLE,	. . . . .	1829-1833, 1834-1864
6. REV. GEORGE M. S. BLAUVELT,	1864-1882
7. REV. W. HALL WILLIAMSON,	1882-1889
8. REV. MATTHEW N. OLIVER,	1890-

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HISTORY OF THE REFORMED CHURCH OF TAPPAN.

No white man ever owned land in the neighborhood of this church before 1640. In February of that year Captain David Pietersen de Vries, an enterprising Holland settler, visited the region and admired its natural features. On the 15th of April he bought five hundred acres of its occupants, the Tappan family of Indians. His purchase corresponded very nearly with what we include under the name of Tappan. He called it Vriesendael, and began at once to gather a colony upon it. He had erected several buildings, had given considerable start to the place, and was progressing finely, when, in 1643, the savages turned upon him and burned all his accumulations. In disgust over their treachery and his irreparable loss, he not only abandoned this ground, but at once returned to his native land and never saw these Western shores again.

No further attempt was made at organized settlement here for more than forty years. In 1664 New Netherland was surrendered to the English, and in 1674 it was confirmed to them by treaty. In 1683 the Province of New York was divided into ten counties. One of these was Orange County, which for more than a century afterward, down to February 23, 1798, included what has, from that date, been distinct as the county of Rockland. The Reformed Church of Tappan, organized October 24, 1694, was therefore, throughout its first hundred years of existence, in the county of Orange.

In 1686 conditions here had become more favorable for settlement. Thomas Dongan had been appointed Governor of the Province of New York, Orange County had been constituted, the savages were no longer a terror, and there was fair promise of security for incomers. Some families were already on the ground. On the 24th of March, 1686, sixteen farmers joined¹ in applying to Governor Dongan for a grant of land substantially coincident with the present town of Orangetown.¹ Of course they were successful. Their grant was called the "TAPPAN" or "ORANGETOWN PATENT." It bound the patentees to pay annually to the representative of the English Crown in New York City sixteen bushels of good marketable wheat. The land of the patent was called "Navassunk," or "Good Land," at least down to 1769.

Seven years later, in 1693, one year before this church was organized, a census reported as residing wholly within the Tappan patent 20 families, containing 219 persons. And nine years later still, in 1702, another census reported upon the larger field of Orange County entire but 40 white families, with 54 men, 40 women, and 141 children. In the possession of these families were 33 negroes. According to this census the whole population of the county, not including Indians, was 268. Many of the surnames it returned are still represented in this region, some of them by many families. More than a score of them enter from the beginning into the records of this church.²

¹ The names of these patentees, arranged in alphabetical order and spelled in the forms most frequent in the subsequent Tappan church records, are: Lambert Ariaensen, Cornelius Claesen Cooper (or Cuyper), Daniel de Clerck, Staats de Groot, John de Vries, Senr., John de Vries, Junr., Huybert Gerritse, Johannes Gerritse, Cosyn Haring, Pieter Haring, Adriaen Lambertsen, Cornelius Lambertsen, Claes Maunde, Gerrit Steynmets, John Stratemaker, and Iden Van Vorst.

Some of them are found in the later church records with their surnames added, thus: Lambert Ariaensen *Smith*, Huybert Gerritse *Blauvelt*, Johannes Gerritsen *Blauvelt*, Adriaen Lambertsen *Smith*, Cornelius Lambertsen *Smith*.

² The surnames referred to were: Ariaensen, Blauvelt, Brett, Caspersen, Cenniff, Claesen, Conklin, Crom, Cuyper (or Cooper), de

Before leaving this subject I will give figures showing the growth of the population from 1694, when this church was organized. In 1712 it was 439. In 1723 it had increased to 1,244, and for the first time had outgrown the limits of Orangetown. By 1727 the new village of Goshen had been started in the northwest of the county, and to accommodate the people so far away from Tappan, where all county business had been transacted since the county was set off, this was now added as a second county town. In 1737 the population of the entire county of Orange was 2,840; in 1746 it was 3,268; in 1749, 3,674; in 1771, 9,430; and in 1790, 29,000. The early growth was necessarily slow. But let us now return to the settlement of 1686, taking up the work life of the Tappan community from its start.

Of course any new colony would be compelled at once to erect dwellings, however rude, and, as rapidly as possible, to develop industries for its living, and civic organizations for its regulation and defence. And an already well-trained and religious people, like our Hollanders, would be sure to add to these matters, as soon as possible, a church and a school. Let us look at the illustration of this furnished here in the years onward from 1686.

The first dwellings of this people were built of logs, timber being abundant in the neighborhood. It was not long, however, before a few more substantial houses were erected. The oldest of these was the brick and stone house still standing, though much changed in appearance, and now so generally known as the "Washington Headquarters." It was built by John Stratemaker, one of the sixteen original patentees, and in the year 1700, as we know from figures wrought into its front wall. Its builder owned it four years. In 1704 he sold it to Dirk Stratemaker; the Clerck, de Puy, de Vries, Flierboom, Gerritsen, Hansen, Haring, Hendricksen, Hey, Huybrecht, Jansen, Juell, Kool (Cool or Cole), Lambertsen, Mek, Melgertsen, Heyer, Merritt, Minnelay, Mynersen, Storm, Straat, Taelman, Tjercksen, Van Houten, Waard, Weller, Wey.

All these people had their homes within the limits of Orangetown. No census earlier than that of 1723 reported a single resident outside the limits of this town.

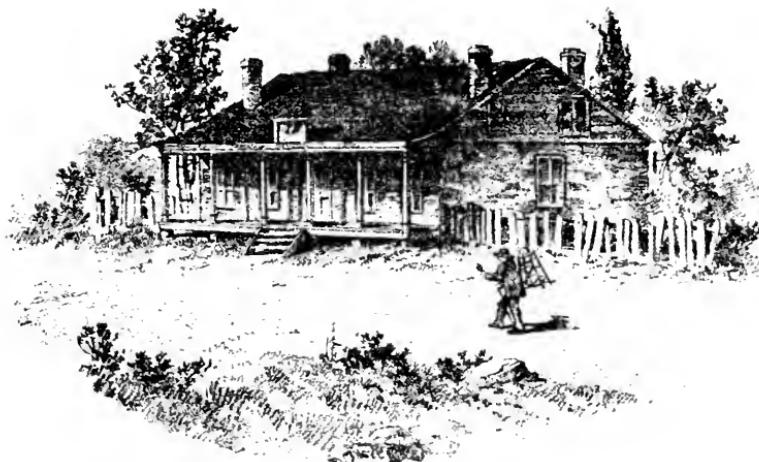
deed of conveyance is still extant. The second owner, in his turn, sold it to Rem Remsen of Long Island, and the latter again deeded it May 1, 1746, to Johannes De Wint,¹ a wealthy planter from the West Indies, in whose possession and that of his heirs it remained till long after the Revolutionary War. From him it derived the name of the De Wint House, by which it is often called even yet; its most popular name, however, is the one first mentioned. Washington often availed himself of its hospitality during the Revolution. He first visited it in August, 1780; he sojourned in it from September 28 to October 7 of the same year—a week made memorable by the trial and execution of Major John André. And more than once he took up his abode in it again in 1783. These events have made the house of great interest to the antiquarian. Besides this house a few others came into being, not at once, but in the comparatively early days of the settlement. The Reformed Church Parsonage and the '76 Stone House are among the oldest of these. The latter was built by Casparus Mabie in 1755; of the former we shall speak later on. But during at least half of the first century, say down to 1750, many dwellings continued to be built of logs, as stated above.

The first industries of the residents, of course, grew, not out of plan, but out of the demands of their condition. The staple industry from the beginning could not have been anything but farming. But as timber had to be felled and prepared for building, and grain had to be ground for use, woodcutting and milling as occupations must have come in immediately. Streams were at hand, and mill power was easily commanded. And the industry of building called for carpenters and masons. Of course there must have been need almost at once for what we call labor-

¹ He was of the same family with Mrs. Catharina De Wint, widow of Jan Jansen De Wint, who in 1759 bequeathed to our Reformed church at St. Thomas, W. I., the valuable estate called Catharinaberg (see Corwin's Manual, p. 644). Was he her son? His wife's name was Antje Carmer. They had several children baptized at Tappan. Their oldest daughter, Anna Maria De Wint, married Fredericus Blauvelt, a major in the British army under George the Second.



WASHINGTON HEADQUARTERS



THE '76 STONE HOUSE

These pictures are from photographs furnished by Dr. James J. Stephens. They were taken about 1878. "The Stone House," then in good condition, was taken on the spot. "The Headquarters," much changed by frame additions, had to be obtained from an older picture. The house, as given on this page, is faithfully true to the original as I first saw it in 1829, and as it remained for many years afterward under the ownership of Mr. Arthur Johnson.

ing men in all departments of work. But the staple people were the holders of the farms. Let us try to think of the situation of these holders. Their land had scarcely appreciable value. The whole Tappan or Orangetown patent was perhaps ten miles long and from two to five miles wide. It had been a grant to the founders of the settlement for the insignificant tax of 16 bushels of wheat each year. There was almost no market for produce. New York City at this time did not contain more than 5,000 people. Money was a rarity. Tea, coffee, and also sugar, except from the maples, were unknown. All the raw material for building and clothing was raised by every one for himself. The wool and the flax were home products, and every family spun, wove, and made up what it required for its own needs. Leather shoes even yet are very little used among the peasantry in Holland. Probably the settlers here in 1686 knew nothing of them at all. Many people still live who well remember sixty years ago and more, when manufacturing, as we now have it, was unknown in this country, and when the primitive conditions I have described still prevailed. These will have no difficulty in appreciating what I have been trying to impress as the industrial conditions of Tappan from two hundred down to one hundred and fifty years ago.

Next came the civic development. The county of Orange, as stated, had been erected in 1683. Orangetown was its first county town and Tappan was its first county seat. There was probably very little use for courts at the start. But they had to be constituted as essential to a county equipment. As early as 1699 the Colonial Legislature directed that Courts of Sessions and Pleas should be held at Tappan. The first court of which records speak was held in 1705. No doubt the courts were held in a log hut for the first forty years. The first Court House of solid construction was built in 1739. It stood within two hundred feet of this church lot, on the adjoining plain, within the triangular space enclosed by the three roads, and on land which, as we shall see, belonged to this church. It must have been one of the few brick and stone structures of

which I have spoken. Its foundation stones were still seen within my own memory ; and, indeed, I understand that the last of them have been cleared away only in very recent years. The house was burned in 1774, and not rebuilt in Tappan. The courts were at once removed to New City, where temporary accommodations were provided for them till 1798. Then, upon the erection of Rockland as a county by itself, New City was adopted as its county town and seat. The first new Court House there was built in 1798 or 1799.

In these ways, under the lead and pressure of necessity, sprang up the homes, the industries, and the civic organization of the Tappan community two centuries ago. Before I take up the church, which will be my principal subject, let me speak of the starting of the school. We are told that this came in soon after the organization of the church in 1694. No doubt it was introduced as early as possible, as Hollanders always began the school with the least possible delay wherever they went. But we are also told that the first school teacher was Hermanus Van Huysen (see Beers & Co.'s "Rockland County History," p. 199). This could not have been so, unless there were two men of this name, of which I find no evidence. The only Hermanus Van Huysen on the church records married Sara Blauvelt, June 25, 1749. The marriage is entered on the Hackensack book. The entry states that both were at the time young people. The husband was received into the Tappan church by profession October 2, 1751, and the wife December 27, 1753. All this makes it certain that Hermanus was not born till long after the Tappan church was organized. Certainly there were other teachers before him, but for some reason, either through his superiority as a man or a teacher, or through his prominence among the people in general matters, he made himself felt more than had his predecessors, and so secured for himself a more enduring fame.¹

¹ In thinking over the first school at Tappan I am aided by a memory. In my childhood the "district school" house stood about a quarter of a mile to the north of the church on the Greenbush (Blauveltville) road. The building, of brick and stone, was very old, one of the

And now we come to the founding of the church, in October, 1694. The colony was at this time eight years old. As we have seen, it had grown to 20 white families, containing 219 persons. All its houses down to 1700, and most of them for many years later, were built of logs. No solid church building was erected till 1716, and this makes it probable that the church services for the twenty-two years that preceded that date were held in a log house. As the colony grew a few Huguenots joined it. Their names appear upon the church records. Every family of the locality for several years from the start, whether Holland or Huguenot, was of Reformed Church antecedents and had an instinctive, birthright attachment to the Reformed Church. So the first church here was among an absolutely united people. It had the whole locality to itself. It might be asked why, with this advantage, it did not permanently and for all time hold what was at one period so entirely its own. The history to follow will make the answer sufficiently clear.

Till February, 1694, there was no ordained Reformed Church minister upon the New York and New Jersey ground now covered by Orange, Rockland, and Bergen counties. In that month a very pious Hollander, who had been in America since 1684, became ordained pastor of the then recently formed churches of Hackensack and Acquackanonck (now Passaic). His name was Guiliam (or William) Bertholf. He founded this church and directed all its operations throughout its first thirty years of existence, though he was never its pastor by installation. A sketch of his life and work will now be in order.

early solid buildings to which I have alluded. It had been built for the school and the teacher's residence under the same roof. In church minutes of January, 1786, it is already spoken of as the "old" school house. The church owned the ground all around it and was selling this ground at that time. It owned the very site itself, having long before conceded its use for school purposes. The building had come in with the era of solid buildings, perhaps about the time that Hermanus Van Huysen came to manhood. He may have been the first teacher in this first substantial school house, and in this way come to fill the place he occupies in tradition as the first teacher of the settlement.

REV. GUILIAM BERTHOLF.

(Acting Pastor at Tappan, 1694-1724.)

He was born in Sluis, a fortified town of Holland, on the frontier of Belgium, in the Province of Zeeland. The French call the town L'Ecluse. Both names mean "sluice" or "floodgate," and are no doubt derived from a local feature. Under the ecclesiastical organization of Holland the old Reformed church of Sluis belonged to the Classis of Middelburg. I have had its records thoroughly examined through the kind assistance of the Rev. J. Hendrik de Vries, now pastor of the Reformed church of Bronxville, N. Y. They begin with October 13, 1528, and come down to now with two short breaks of about eighteen years each :

1. From March 22, 1587, to January 8, 1605.
2. From 1708 to 1726.

Of these two breaks, the first only interferes with our work. The earliest Bertholfs on this record (the name is entered with the double spelling "Bertholff" or "Bartholff") are Christoffel Bertholf and Catalyntje Bachuijs. These were the grandparents of Domine Bertholf. Both of them were born and baptized during the first break in the records, and so I have not the names of *their* parents nor the dates of their own births or baptisms. But they must have been born and baptized before 1600. Nor have I received the date of their marriage, but it was probably in 1619. They have three children on the baptismal record, as follows :

1. Cryn (for Quirinus) Bertholf, baptized August 30, 1620.
2. Geeraert " " April 22, 1622.
3. Jaequemyntje " " July 28, 1624.

The first of these children, Cryn, married Sara Guiliamse Van Coperen, daughter of Paulus Guiliamse Van Coperen,

baptized at Sluis, March 5, 1620. The date of her marriage and the name of her mother have not come to me. She could not have been married later than 1645. Cryn Bertholf and Sara Guiliamse Van Coperen had nine children, of whom the sixth was Domine Bertholf. They were as follows :

1. Catharina Bertholf, baptized at Sluis, August 19, 1646.
2. Anneke " " " May 31, 1648.
3. Christoffel " " " May 16, 1650.
4. Janneke " " " July 30, 1651.
5. Christoffel " " " January 28, 1654.
6. *Guiliam* " " " February 20, 1656.
7. Sara " " " April 10, 1658.
8. Abraham " " " February 29, 1660.
9. Elizabeth " " " April 27, 1661.

Here we have Domine Bertholf, born at Sluis, baptized there February 20, 1656. We may be sure he was born not more than a week or two before he was baptized. Hollanders baptized their children almost immediately. On their church books they recorded no date but that of the baptism, being satisfied to reckon the age of the child from it alone. No doubt their usage and their strictness in following it came from the suggestion of the Jewish practice of Bible times.

Guiliam grew up in his native church, and was married April 15, 1676, the bans of his marriage having been published on the 20th of March. His wife's name in full was Martyntje Hendrickse Vermeulen. My Holland correspondent says she was a daughter of William Vermeulen and Martyntje Weymoers, who were married May 19, 1649. All the children of these parents, except herself, he gives as baptized at Sluis. But he says *she* was baptized at Vlissingen (Flushing), and states that the books of the Flushing church with the record of her baptism were burned during the bombardment of that place by the English in 1809. The other children, given as her brothers and sisters, are as follows :

1. Willem Vermeulen, baptized at Sluis, March 22, 1650.
2. Johanna " " " June 4, 1651.

3. Johannes Vermeulen,	baptized at Sluis,	November 10, 1652.
4. Janneke	" " "	November 9, 1654.
5. Nicolaes	" " "	December 19, 1655.
6. Lourens	" " "	April 29, 1657.
7. Catalina	" " "	September 7, 1659.
8. Nicolaes	" " "	April 10, 1661.

As the parents of these children were married in 1649, and Mrs. Martytje Bertholf herself was married April 15, 1676, she could not have been born before the first nor after the last child on this list. Her birth must have occurred either in 1653, between those of Johannes and Janneke, or in 1660, between those of Catalina and Nicolaes. If she had been born as late as 1662, she would have been but 14 years old when married, and but 13 when she united with the church, an age at which Holland parents generally refuse to allow their children to take this step. She made her profession of faith on the 19th of May, 1675. Her husband did not make his till after his marriage, on the 4th of April, 1677.

The last entries we take from the Holland records are the baptisms of three children, Sara, Maria, and Elizabeth, all born on the other side. I reserve full particulars of these first children to be given with the full family below, only stating here that the last one was baptized in Sluis, September 26, 1683, a fact which will throw light on the time at which the parents came to America.

The old Reformed church of Bergen, N. J., was founded in 1660. I take the following from its record of members received; of course I translate from the Dutch, but preserve the exact spelling of the names :

"October 6, 1684.—Guillaume Bertholf and his wife Martytje Hendrics, with certificate from Dutch Flandres—Sluis in Flandres."

There are also on the same records the baptisms of two more of their children, Hendrick and Martays (Martha). And there is still another child entered on the record of the Collegiate Church of New York City, whose date is between the two just named. His name is given as Quirinus.

This name, derived from that of his grandfather, was perpetuated in the family for several generations.

So we have proof that Guiliam and Martyntje Bertholf came to America late in 1683 or before October in 1684. They at once connected themselves with the Bergen church. This does not prove, however, that they fixed their residence in Bergen. Riker's "Harlem" says they lived at Acquackanonck till 1690. Guiliam was parish clerk at Harlem till September 13, 1691, and Voorleser there during the same time. At a later date—when, we do not know—he took up his abode in Hackensack, where he had bought land, and where he continued to live till he completed his earthly work.

Why Guiliam Bertholf came to America is well known. He was an earnest lover of Christ and seeker of souls. He came to instruct Holland colonists in the Bible and the catechism. He was a man of profound spirituality, warm heart, great capacity for teaching, and of an order at that day known as "Voorlesers" and "Krankbesoekers" (public readers and comforters of the sick). His office was humble, but his sterling character and his valuable gifts as a leader of singing and a public reader soon attracted general attention and were called into requisition over all East Jersey and all along the Lower Hudson outside the city of New York. The church of Hackensack was organized in 1686, and the church of Acquackanonck (now Passaic) in 1693. In the latter year these two churches united and sent him to Holland, to the Classis of Middelburg, with request to have him examined, licensed, ordained, and qualified with commission to become their pastor. The Classis examined him at Flushing on the 16th of September, 1693. On the same day, under its rules, he preached his trial sermon from Matt. xi. 28, to the high satisfaction of Classis. His ordination and setting apart to the care of the two churches in America were carried through on the same day. Domine Hugo Futs, Adsessor or Vice-President of the Classis, preached the sermon, and the President, Domine Abraham Duyvelaer, read the form, after which

the candidate signed the formula and the work was complete.

The Domine at once returned to America, arriving early in 1694, and entered upon his pastoral work. The following entries on the Hackensack records are in his own hand, and they give the spelling he himself followed with his own name. (The form "Guillaume" is not on the Holland records, nor do we find it in any writing of his own. It may have been introduced into American papers by the Huguenot people, who were numerous in Bergen, Hackensack, and even Tappan during the Domine's ministry.)

"On Feb. 24, 1694—Arrived here from Zeeland, Guiliaem Bertholf, with a legal classical authorization, to be preacher, pastor, and instructor of Acquiggenonck and Ackinsack, and has been received by the congregation with great affection."

"1694—Begin the records of me, Guiliaem Bertholf, having arrived here Feb. 24, as lawfully qualified pastor. In May we partook for the first time of the Lord's Supper with the congregation." (Five persons were admitted to the church at this communion season.)

"Nov. 15, 1696—[The Domine gives the baptism of seven infants, and says] All these were baptized after the first sermon had been preached on Psa. 26:8." (This was the date of the first sermon preached in the first permanent church edifice ever built in Hackensack.)

So began in 1694 a ministry continued till 1724. The Domine lived at least two years after this later date. He officiated at a Tappan baptism in March, 1725, and we have in hand a deed from him and his wife signed by them on the 16th of February, 1726.¹ The precise date of his death we do not know, but the last date just named was

¹ A copy of this deed has been kindly sent to me by William M. Johnson, Esq., of the law firm of Johnson & Ackerman, of Hackensack, from whom also I learn that Domine Bertholf's land in that village was situated on Main Street, just north of the New York, Susquehanna & Western Railroad. The exact position of his house upon this land is not known. He is said to have owned thirty-seven acres, bought of Captain John Berry (Romeyn's "Historical Discourse," p. 19).

within a few days only of his seventieth birthday. So he lived to what we commonly call "the allotted age of man." There is a tradition that his remains were buried under the pulpit of the Hackensack church.

Domine Bertholf, during the thirty years of his pastorate of the Hackensack and Aquackanonck churches, was an indefatigable laborer in the cause of Christ. He was never pastor of any other church, but he founded the Tappan church in 1694, and exercised vigilant care over it down to 1724. He maintained the most minute supervision of its records, which, in every item, are perfect during the whole period of his ministry. And for the first fifteen years of his work, down to 1709, all new Reformed churches of New Jersey, and some in New York also, were founded and cared for by him. The churches of Tarrytown and Port Richmond, and the church of Raritan (or Somerville), owe their being to him. It is impossible to magnify the impulses he gave to the Lord's work in every direction—impulses from which many churches finally grew that were not organized till he himself had passed away. Among these last were the churches of Ponds, Preakness, and Belleville. His piety was deep, his judgment superior, his Biblical knowledge great, his preaching reverent and spiritual, and his intercourse with people cordial and magnetic. Testimonies abounded within the memories of still living people to the real worth of this minister of Christ, who has now passed out of the knowledge of the church.

Tradition says Domine and Mrs. Bertholf had thirteen children. I have found seven on the records of Sluis, Bergen, New York, and Hackensack, and the deed just mentioned as having been signed by the parents on the 16th of February, 1726, is made out to "our youngest son, Jacobus." I find also the name of Catrina Bertholf, witness at a baptism at Tappan in October, 1730. Her name occurs nowhere else in American records. Possibly she may have been a child of the Domine. But again she may have been his sister Catharina, baptized at Sluis in 1646. I can be sure of but eight children, and give them as follows:

1. Sara Bertholf, baptized at Sluis, April 8, 1677. Witnesses, Pieter Van Couenhoven, Jan Cornelius Vermeulen, Sara Guiliamse Van Coperen, and Marytje Huybregts.
2. Maria Bertholf, baptized at Sluis, May 12, 1680. Witnesses, Jan Cornelisen, Matje Huybregts.
3. Elizabeth Bertholf, baptized at Sluis, September 26, 1683. Witnesses. Richard Van der Vyven, Elizabeth Jansen.
4. Hendrick Bertholf, baptized at Bergen, N. J., April 6, 1686. Witnesses, Elias Magielse, Catrina Magielse.
5. Quirinus (Crym) Bertholf, baptized in New York City, May 16, 1688. Witnesses, Simon Jacobsen, Catryn Gerrits.
6. Martays (Martha) Bertholf, baptized at Bergen, N. J., March 29, 1692. Witnesses, Johannes Michielse Vrelandt, and Jannetje Gerrits, wife of Christoffel Steymets.
7. Anna Bertholf, baptized at Hackensack, February 27, 1698. Witnesses, Daniel de —, Hendrik Epke, Wyntje Brickers.
8. Jacobus Bertholf. Baptism not found. He was the “youngest son,” but may not have been the youngest child. But he was not married till 1730, and probably was the last of the children as well as the last of the sons.¹

In regard to the Domine’s work upon the Tappan church from 1694, the records show his baptisms, marriages, and member receptions all through the thirty years without a break. Of course upon this book and the one at Hackensack, down to 1724, are to be found, with very few exceptions, all baptisms and marriages that occurred in Rockland County, as there were no other churches in the county at that time. Now and then some parties would cross the river to be married or to have their children baptized in New York City. But the Tappan and Hackensack books from 1694 to 1724, as kept by Domine Bertholf or under his supervision, are exceedingly valuable as covering almost every Rockland County marriage or baptism that occurred.

At the organization of the church but one elder and one

¹ The starting of these children upon their respective lines of descent, which cannot fail to be of great interest to many Rockland and Bergen County families, will be given at the close of our account of Domine Bertholf’s life and work.

deacon were elected. And for nearly thirty years the church continued to have but one elder and one deacon at a time. These were elected annually and changed every year. The first elder elected was Lambert Ariaentsen Smith, and the first deacon was Cornelis Haring. At the beginning, in October, 1694, 11 members were received, 6 males and 5 females. They were Lambert Ariaentsen (Smith) and his wife Margrietje Blauvelt, Cornelis Haring and his wife Cathalina Flierboom, Johannes Blauvelt, Cosyn Haring and his wife Maria Blauvelt, Tunis Van Houten and his wife Tryntje Claesen, Teunis Talman and his wife Brechtje Haring. These represented seven different family names. After this there was no further addition to the membership till October 23, 1695. On this day, but one less than a year from the organization, 41 more were received, of whom 17 were men and 24 women (see list of members for the two hundred years at the end of our work).

Thus during the first twelve months of the church's life it gathered in all 52 members. Most of them, no doubt, were received by letter, though the distinction with these first entries is not made on the record. And now there were no further additions for nearly seven years, till April 15, 1702. But from this date onward to Domine Bertholf's retirement in 1724 there were member receptions every year except 1712 and 1724. The total number received in the thirty years was 165. The number of his infant baptisms down to July, 1725 (his name, as the officiant, is recorded with the last one at this date), was 465.

And now it remains to speak of the temporal affairs of the church during Domine Bertholf's time. As we have already said, it did not erect a substantial house of worship till 1716, when it was already twenty-two years old. No doubt its services all through those years were held in a log house. The first solid church was built of native stone, and was in the form of a square. The church minutes are wholly silent about its erection. All record of it as a business step is lost. There is a cut of it on the old church seal still in use. On the reverse of the seal is a very small

orange tree, bearing a very large orange. We have, of course, no difficulty in understanding the significance of

this symbol. A copy of the cut of the church is herewith given.¹



First church (built in 1716). The house in which Major André was tried.

Of course no parsonage was needed in Domine Bertholf's time. He lived at Hackensack to the end. The Tappan church could not have had much service from him. Its services were generally carried on by Voorlesers, among whom were Dirck Storm and Jacob Van Dalssem, mentioned in the

records. Many people rode over to Hackensack to hear the Domine there. They sometimes took children with them to be baptized. In this way it came about, as implied in a previous statement, that baptisms representing Tappan families are now and then found on the Hackensack book. The Domine's Sabbath visits to Tappan were mostly limited to communion occasions, which, after the church was fairly started, came round four times in a year, in January, April, July, and October. On these occasions he received his quarterly salary spoken of below.

What I have thus given indicates a great church work at Tappan during the first thirty years, when we consider

¹ The seal referred to was adopted as a sequel to an act of incorporation passed February 25, 1783. It is thus described in the minutes of that date:

"The seal of the Corporation being agreed upon and made is about one inch in diameter, the device being a representation of the Dutch church in the town of Orange, with an orange tree in front. On the seal is the date of the passing of the act for incorporation, thus :

Mth	Dy
2	25

1783

The motto on the border is : "Saml Verbryck et Seniores Petunt, ut crescat et maturescat."

the smallness of the early population. In 1723 it had reached but 1,244. During these years the Domine had faithfully kept up his work with the two New Jersey churches of which he was strictly the pastor, as their records abundantly testify. And he had also founded and well cared for the several churches already named in our narrative. His Hackensack and Acquackanonck churches must have shared very largely in their pastor's missionary spirit, or they would not have been willing to spare him so often and so much as his missionary work must have called him away. Yet they may not have been wholly disinterested, as the Domine's support came partly from the Tappan church.¹

We end the account of Domine Bertholf with a brief statement of the starting of his eight children upon their lines of descent.

1. Sara Bertholf m. David de Maree (grandson of the original Huguenot settler of the same name who came to America about 1676), April 24, 1697, and had the following children: David, Guiliam, Jacobus, Martina, Rachel, Maria, Lydia, Elizabeth, Guiliam, Sara, and Annetje. While the sons of this line carried down the name de Maree (or Demarest), two of the daughters united with Blauvelts of Tappan, one with Romeyn of Hackensack, and two others respectively with Anderson and Van Houten of Schraalenbergh.

2. Maria Bertholf m. Jan Bogert, March 25, 1697, and had the following children: Angenietje (Agnes), Guiliam, Martina, Johannes, Johannes 2d, Marretje, Hendrick, Sara, Cornelius, Anna, Annetje. While the sons of this line carried forward the name Bogert, the daughters took up the names of Duryee and Stagg of Hackensack, Terhune of Paramus, and Ackerman and Haring of Tappan.

3. Elizabeth Bertholf m., first, Jan Albertsen Terhune, September 23, 1699; and second, Roelof Jansen Bogert, August 23,

¹ Every salary payment made to Domine Bertholf by the Tappan congregation during his thirty years of service for them is preserved upon the record book. He was paid quarterly. In the whole thirty years he received about 5,508 guilders, or about 183 guilders (less than \$75) a year. From 1714 to 1724 a payment was made of 5 guilders quarterly for his board during his official visits to the church.

1718. Her children were: *Terhunes*—Hendricktje, Martina, Albert, Martina, Sara. Annetje, Guiliam, Stefanis; and *Bogerts*—Jan, Pieter, Hendrick, Guiliam, Martyntje. While the sons kept up the names Terhune and Bogert, the daughters married into the families of Banta, Van Boskerk, and Zabriskie, all of Hackensack.

4. Hendrick Bertholf m. Marretje Terhune, March 29, 1707. This was the Domine's oldest son. He had five daughters: Martina (m. Outwater), Hendricktje and Maria (each married a Jacobuse), Rachel (m. her own cousin Guiliam, son of her father's brother Cryn), Sara (m. Mandeville). He had also seven sons, of whom, as they carried forward the Bertholf name, I will speak more in detail:

Albert m. Jannetje —. His children were: Hendrick, Annetje, Marretje, and Gerrit.

Guiliam m. Jannetje Jacobuse. His children were: Janetje, Jacobus, Elizabeth, Martyntje, Sara, Sara 2d.

Jan. I cannot trace him with certainty.

Jacobus m. his cousin Elizabeth Bertholf, daughter of his father's brother Cryn. I have his entire line clearly down to to-day. His children were: Marretje, Petrus, Annetje, Henry, Curinus (known as Crinus), William, Jacobus, Hannah.

Abram m. Margrietje Mandeville. I know of four of his children: Jillis, Hendrick, Marretje, Abram.

Reinhart m. Jacomyntje Berry. I find but one child, Hendrick.

Stefanis m. Martyntje Mandeville. I know of no child.

5. Quirinus (Cryn) Bertholf, the second son, m. Annetje Reyerse, August 30, 1718. Had three daughters: Martina (m. Van Houten of Passaic), Rebecca (m. Laroe of Pompton Plains), Elizabeth (m. her cousin Jacobus, son of her father's brother Hendrick). He had also three sons, of whom, as they carried forward the name Bertholf, I will speak more in detail:

Johannes m. Wyberig (or Wybrecht) Laroe. Children: Catharina, Curinus, Samuel, Trientje, Johannes.

Guiliam m. his cousin Rachel Bertholf, daughter of his father's brother Hendrick. Children: Samuel, Hendrick, Annetje.

Jacobus m. Lea or Lena —. I find two children: Guiliam and Abraham.

6. Martha Bertholf m. Albert Bogert, February 28, 1713. Her children were: Jan, Guiliam, Isaac, Jacobus, Angenietje, Hendrick, Cornelius, and Angenietje 2d. The sons all married and had children, and the only daughter who lived to grow up married a Banta of Hackensack and had a daughter, Rachel.

7. Anna Bertholf m., first, Abram Variek, July 12, 1718; and second, Peter Post, widower, October 5, 1734. Her children were: *Varicks*—Sara, Martina, Johannes, Guiliam, Richard, Maria, Jacobus, Maria; and *Posts*—Hendrick and Gerrit. Of the Variek children the first two sons grew up and had children. The last two do not appear again on any record in my hands. The daughters who lived to grow up took the names of Zabriskie of Hackensack, and Gilbert of Schraalenbergh. The mother had her last two Variek children baptized a considerable time after she had taken her second husband.

8. Jacobus Bertholf (how identified see above) m. Elizabeth Van Imburg, at Hackensack, March 1, 1729. One child only has come to me through records in my hands, viz.:

Guiliam, baptized at Schraalenbergh, April 25, 1730.

He m. Osseltje (Ursuline) —, and had the following children: Elizabeth, Hendrick, Benjamin, Guiliam, and Casparus, all baptized at Schraalenbergh between 1757 and 1776.

In summing up my sketch of Domine Bertholf's family I have only to say that through the eight children thus given, and through seventy grandchildren I have found and catalogued, I find that there are very few old families of upper Bergen County and lower Rockland County that have not become interlocked with the Bertholf name. I have even gone so far as to collect from the records more than 200 of the great-grandchildren with their dates and other statistics. They are, however, far more numerous than this. Two descendants of the name of Bertholf are at this very day in the ministry of our Reformed Church in America—the Rev. James Henry Bertholf, of Yonkers, N. Y., who has his connection clear and full from the Domine's son Hendrick through the latter's son Jacobus; and the Rev. Benjamin A. Bartholf, of Mt. Ross, Dutchess County, N. Y., who has his line in part, and will be able to make it complete with a little effort. I shall be very

much gratified if through my sketch I have succeeded in interesting any descendant of the good old Domine in his own lineage. It is certainly no small honor to be descended from an ancestor who has left behind a record like his of solid Christian character and of intelligent and well-directed activity in the service of Christ.

REV. FREDERIC MUZELIUS.

(First Real Pastor.)

NOVEMBER, 17, 1727—NOVEMBER, 1749.

This was the name of the successor of Domine Bertholf in the care of the Tappan church. He was its first formally installed and real pastor. The spelling of his name as above is correct. But it must be pronounced as if written Mootzaylius. He was born in Germany, January 5, 1704. But of his precise birthplace, his general education and special preparation for the ministry, we have no particulars.¹ His remains lie in the burial ground at Tappan, just in the rear of the church. A stone marks the spot, on which are the words (I give the exact spelling and pointing) :

“Here Lies Inter’d the Body of Rev. Frederic Muzelius, who Departed This Life the Seventh of April, One Thousand Seven Hundred Eighty Two Born in Germany Anno Domini, One Thousand 1704, Aged 78 Years, Three months, Two Days”

His pastorate at Tappan began, as above stated, in 1727. Probably Domine Bertholf, who, as we have seen, was living in 1726, had now passed away. The new pastor came to his charge as a single man. He did not marry till November 20, 1731. The bans of his marriage had been published at Acquackanonek on the 13th of that month. The record of the marriage is on the book of that church at the date named. It is as follows :

“Frederic Muzelius, y. m. [young man, *i.e.*, never married before], member from Tappan.”

“Mary Ludlouw, y. d. [young daughter], from New York.”

¹ I have used effort to trace him, but have been unsuccessful. It is probable that his name had been changed, as Muzelius as a name seems to be unknown in this form in Germany.

I have not the parentage of Mrs. Muzelius. But the Ludlow family in America was one of distinction, and with this history the following from page 8, vol. xiii. of the "New York Gen. and Biog. Record" is of special interest:

"On October 15, 1731 (Charles Clinton) as Deputy Surveyor, reported the survey of six tracts in the Highlands, laid out for Gabriel and William Ludlow, who were claimed to be sons or near relatives of the Republican General, Edmund Ludlow, the active chief in Ireland in 1651–1653. The first Gabriel, of New York, merchant, came to the city in 1694, and was Clerk of the Assembly in 1699. Gabriel, perhaps his son, was Clerk of Orange County in 1735, and member of the Colonial Assembly from that county 1739 to 1745."

With this statement we connect the following facts:¹ About this time several Ludlows appeared at Tappan. Gabriel Ludlow united with the church April 16, 1731; his wife, Frances Duncan, October 12, 1734; Henry Ludlow and his wife, Maria Corbett, March 23, 1733; and William Ludlow, October 9, 1736. The record has also a John Ludlow and his wife, Susanna Bradbury. All these parties have children baptized. The entries of their names with the baptisms as witnesses show that they were closely related, and the dates make it probable that the men were brothers of Mrs. Muzelius. She herself united with the Tappan church April 9, 1732.

Domine and Mrs. Muzelius have no child upon the records, and the local tradition of my boyhood was that they had none. How long Mrs. Muzelius lived I do not know. If she was buried by the side of her husband in the Tappan churchyard, either her grave was not marked with a stone, or the stone, if there was one, long ago disappeared.

In the record book of a schismatic congregation, which will be spoken of below, is found a summary of the terms of Domine Muzelius' original call. It fixes the precise date at which he was called, and adds other interesting infor-

¹The name Ludlow has been distinguished during the present century in the ministry of the Reformed Church in America (see Corwin's Manual).

mation. No doubt the Domine himself wrote it in the book. It is in the Dutch language, as follows:

“Beroeping voor Do. Fridericus Muzelius tot ordinare Herder en Leeraer in Christus gemeente te Tappan, voor 70 pond Jaerlicks, vrij huijs en brandthout, en andere dingen in’t be-roep selfs gespecificeert. November 17, 1727.”

Translation.

Call for Domine Frederic Muzelius as regular pastor and teacher in Christ’s church at Tappan for 70 pounds yearly, free house and firewood, and other things specified in the call itself. November 17, 1727.

All we can gather in reference to Domine Muzelius’ pastoral period from 1727 to 1749, and his subsequent life at Tappan till his death on the 7th of April, 1782 (I mean all outside of the local traditions which still linger), we get, first, from vol. i. of Minutes of the General Synod R. P. D. C.; secondly, from the Amsterdam Correspondence of the period, now in the Sage Library at New Brunswick; and, thirdly, from the records of a schismatic congregation, recovered in 1873 from long obscurity, and since that time in the keeping of the Tappan Consistory.¹

¹ The volume of the Minutes of Synod referred to may be procured at the salesroom of the Board of Publication R. C. A. Pages 1-132 contain all that has come down to us of the proceedings of the Coetus and those of the Conferentie (these terms will be explained as our narrative proceeds).

For the history of the Amsterdam Correspondence, see Minutes of General Synod, vol. vi., pp. 143, 167, 271-275, 425, 519-522; vol. xi., p. 112; and vol. xii., p. 356.

In December, 1873, Rev. Geo. M. S. Blauvelt put into my hands an old record of marriages and baptisms which he had received from Mr. James Smith Haring, of Blauveltville (that of the baptisms, 164 in number, I published in 1884 in the Appendix to Beers & Co.’s “History of Rockland County”). In committing this valuable treasure to Rev. Mr. Blauvelt, Mr. Haring accompanied it with the following statement in writing:

“This book of records of the R. D. C. of Tappan was in the possession of the chorister and clerk of the congregation, as appears by the

records, from February 25, 1767, until March 31, 1777, which appears to be the last entry made. About that time he deserted his country and went over to the British cause. At the close of the war his property was confiscated and his effects were purchased by my grandfather, and among other things this book was included.

"There is, in the back part of the book, a record of the call of Rev. Frederic Muzelius, dated as far back as November 17, 1727."

(Signed) JAS. S. HARING.

Notes by myself.—This book, instead of coming down to March 31, 1777, really comes down to June 14, 1778 (see its baptisms).

Mr. Haring calls the book "this book of records of the R. D. C. of Tappan." It is, however, a record wholly aside from that of the regular church. All its marriages and baptisms were performed (as statements show in the book itself) by Domines Blaeuw, Rubel, Rysdyk, Kuypers, Boelen, and Muzelius, all of whom were bitterly hostile to Domine Verbryck, the pastor, through these years, of the regular church. The book is really the record book of the doings of a schismatic party, as our coming narrative of Domine Muzelius' movements will abundantly show.

A PERIOD OF SEVERE CONFLICT.

(1727-1771.)

During its first century in America the Reformed Church, organically connected as it was with the ancestral church beyond the ocean through the Classis of Amsterdam and the Synod of North Holland, had been tolerably contented and never seriously thought of independence. All its ministers had been licensed and ordained in Holland. Even men born here and desiring licensure and ordination had been obliged to cross the ocean for them. By 1727 the inconvenience attending this subjection to the Holland Church was becoming very great. Progressive minds were thinking of and planning for an independent American organization. In 1737 a considerable number of ministers framed a set of "Fundamental Articles" (a virtual constitu-

¹ So far as the church books reveal, and so far as I have ever heard, the only important church property matter that came up during Domine Muzelius' ministry, besides what will appear in the narrative upon which we are now entering, was the acquisition of the church glebe and the building of the parsonage.

On the 13th of October, 1729, about two years after his settlement, the church received from five men, then the only survivors of the sixteen original patentees of the "Tappan patent," a gift of 97 acres of land—one lot of 55 acres, north and west of the church, known in its later history as the parsonage glebe, and another lot of 42 acres of woodland south of the village, called in church minutes "unimproved land in New Jersey," but popularly known as "the church woods." It is worth while to insert here so much of the deed conveying this property as will describe the property itself, and also show the loving spirit with which it was given. The original paper, much decayed, is still in possession of the Consistory. There is also a record of it at New City, on p. 210, Orange County Deeds, No. 2. I quote its most interesting part, spelling the names of the donors as we know them best:

"To all Christian People unto whom these presents shall come:

"Whereas, Daniel de Clerk, Peter Haring, Johannes Blauvelt,

tion) for an independent body to be known as a "Coetus"—an American Assembly—and sent it to the Classis of Amsterdam for its approval. The Classis seemed favorably disposed to the plan, and so the Articles were adopted and

Lambert Smith, Cosyn Haring, all of Tappan, in the County of Orange, and in the Province of New York, patentees, have thought fit and convenient to release unto the Dutch Church of Tappan the lands hereinafter mentioned: Now know ye that we the said [the names repeated], for the good will and affection we bear unto the said Dutch Church, do by these presents fully, freely, clearly, and absolutely give, grant, bargain, remise, release, quitclaim, and confirm unto Gerret Blauvelt as Churchmaster, Rynier Ryseryck, Cornelius Eckerson, Resolvert Nagel, and Joseph Blauvelt as Elders, and Tunis Cuyper, Douwe Talman, and John Cornelius Haring as Deacons of said church, two certain pieces of land lying at Tappan aforesaid and is bounded as followeth, viz., *the one lot* is bounded and begins at the N.W. corner of that lot sold to Abraham Haring to pay charges, by the road by a stake, then running S.E. along the line 34 chains to the meadows to a stake, then N.N.E. along the meadows 17 chains to a tree marked, then N. 51½ degrees W. 36 chains and 50 links to a stake standing by the roadside, then southerly along the roadside 7 chains and 64 links to the place where it began, *containing 42 acres*; *also another lot*, being the church lot, and beginning by a beach tree standing a little to the north of Gysbert Bogart's path, from thence running W. 27 chains to the line of Johannes Meyer, to a tree there marked, then S. 9 degrees W. 1 chain and 10 links to a stake, then E. 1 degree S. 17 chains to an oak marked, then S. 9 degrees 30 chains to the Old Tappan Road to a stake, then E. by N. 18 chains to the Sparkill, then northerly along the Sparkill and the land of Gysbert Bogart to the place where it first began, *containing 55 acres*, etc., etc." (What remains is not important.)

Of the two lots named in this deed, the first was sold before 1790. How the second came down to its present contracted dimensions will appear as our history runs along.

Of the five donors, *Daniel de Clerk* is still represented in the church by Maria de Clerk, Mrs. John Outwater, whose husband was from Domine Bertholf through Martina, a daughter of his son Hendrick. From *Johannes Blauvelt* comes Rev. George M. S. Blauvelt, the church's fifth pastor. *Lambert Smith* was the ancestor, probably the grandfather, of Gerrit Smith, the noted American philanthropist. Cosyn Haring's descendants are well known in the church and region to-day. Cosyn was a son of Jan Pietersen Haring and Grietje Cosyns, b. in New York City, March 31, 1669, and a grandson of Pieter Haring of Holland. From him, through his son Jan Cosynsen, *his son*

signed on the 27th of April, 1738, by 9 ministers and 7 elders of churches. Through delay of the Classis, however, in taking the necessary steps, the first formal Coetus was not held till September 8, 1747, nine years later. But by this time some ministers who had at first encouraged the idea of the Coetus had become disaffected and opposed it. In 1755 these organized another body, calling it "The Conferentie," for maintaining connection with the Classis of Amsterdam. Some of the minutes of these bodies having been lost, it is not known just how long they continued in being. There have come down to us from the Coetus the minutes of eight annual and four special sessions, beginning with one of September 8, 1747, and ending with one of September 11, 1754; and from the Conferentie, first, certain letters it sent to the Classis of Amsterdam from September 30, 1755, to February 25, 1762, inclusive, and, secondly, the minutes of its "Proceedings" at four meetings held June 20, 1764, October 8, 1765, May 8, 1767, and October 6, 1767. But we are sure that both bodies continued in being till 1771. The loss of a large portion of their minutes has left many matters of the period to the mercy of mere traditions which are now fading. The great struggle between the parties began about the time of Domine Muzelius' call to Tappan, took formal shape in 1737, and continued till 1771, when they were definitely settled. Long before the settlement, however, efforts were made for it by the lovers of peace. A joint meeting of the Coetus and the Conferentie was held in New York on the 19th of June, 1764, and several efforts were made through cor-

Fredericus, *his* son Johannes F., and *his* son Tunis, have come the living brothers Abraham B. and John T. Haring, both elders, the latter now in office, in the church. Peter Haring, the donor mentioned second in the deed, may also be represented by descendants in the church or vicinity, but I have not been able to trace his line.

There is not a scrap left to tell us when the parsonage was built. But Domine Verbryck is known to have occupied it through the whole of his period, beginning in 1750. All his children were born in it. I am confident that it was built at once after the gift of the glebe in 1729, for the use of Domine Muzelius in agreement with the terms of his call (see above).

respondence between the bodies and between individual ministers, but without marked effect. The end was at last reached through the rising upon the scene of a man of wonderful adaptation to the time, clearly raised up of God to bring into the church's life a new era of reconciliation and peace. The life of Rev. John H. Livingston, known in our annals as the "Father of the Reformed Church in America," may be procured and read by any one who wishes the details of the course taken that resulted in the adjustment of 1771.

I had one special advantage for learning about Domine Muzelius. It was my privilege to be intimately acquainted with Domine Nicholas Lansing (who died September 26, 1835) during the last six years of his life. Domine Lansing began his ministry at Tappan in 1784, only six years after the schismatic congregation broke up, only two years after Domine Muzelius died, and only one year after the Revolution ended. He knew thoroughly all the particulars of those times. And from his lips, and from the lips of several old people who had been personally familiar with Domine Muzelius and close daily observers of his later life and course, I heard fully in my boyhood the details of the Muzelius period. What I heard was always very unfavorable to the spirit of Domine Muzelius in connection with his times. Of course his period was fearfully turbulent, both ecclesiastically and politically. Almost every one was a partisan, and party spirit was seldom ever more bitter. Many men, who are known to have been of a high order for piety and good judgment, were shamefully defamed by opponents. In my narrative I am only called to give history as I find it. I shall give, first, what has been preserved in the Coetus and the Conferentie papers; secondly, what I have copied from the Amsterdam Correspondence; and thirdly, what is plainly spread out on the preserved record book of the schismatic congregation itself.

I. FROM COETUS AND CONFERENTIE PAPERS.

The first meeting of the Coetus was held in September, 1747. Domine Muzelius, nine years earlier, had at least

not opposed the formation of a Coetus. By 1738, however, he had become a strong opponent of it. To its first meeting he sent the following letter:

“That the Rev. Classis [of Amsterdam] in 1739 saw no difficulty in forming a Coetus in these provinces, and observed to you that it might be a thing altogether necessary for the good of God’s church here, I cannot yet entirely understand, and yet I suspend my judgment thereof until I comprehend it better. I am of the opinion that it will be more for an injury and confusion than for the gain, peace, and unity of our Low Dutch Church in case the thing goes on. Time and experience will show, and perhaps there will be total defection from our dear Netherland Church (which may God forbid!) and then ‘Vale, patria,’ etc. Concerning this matter none of our Consistory (at Tappan) have yet spoken, and a week or more must elapse before they can do it, being compelled to go to the Manor of Cortland to render service. But for my part I write to you in haste, not the Consistory (pardon the word), whom I otherwise respect and hold at their full worth, that in ecclesiastical matters I have subjected myself to the Classis of Amsterdam, and in political matters to the Protestant Crown of Great Britain (‘A word to the wise is sufficient’).”

This first letter already foreshadowed what all our coming history shows—that the Consistory and people of the Tappan church were wholly at variance with their pastor upon the great question of the time. The body of the congregation (a few only were with Muzelius) was with the uprising for Americanization. The next papers are from the Proceedings of the Third Coetus, held in September, 1748:

“*Tappan.*—The elders and deacons [*i.e.*, the church] of Tappan desired to be recognized as a member of the Coetus. The elders had handed the letter of the Classis [*i.e.*, of the Classis of Amsterdam approving the Coetus] to Muzelius himself, and requested him to promise that if there was anything in it relating to the congregation he would make it known to them. He gave the promise, but had not yet fulfilled it.”

“*Tappan.*—The matter of Tappan was taken up, and the Elder Cornelius Cooper admitted as a member of the Coetus, and Abraham Haring, a former elder, as his assistant.”

“*Tappan*.—The case of Tappan was referred to the Revs. Messrs. Curtenius, Haeghoort, Goetschius, and Van der Linde, as a committee to go thither in order to do what is in their power for the welfare of the congregation; each with an elder, if they could persuade them to go.”

At the close of this session (1748) a letter was prepared to be forwarded from this body to the Classis of Amsterdam, in which occur the following passages:

“We should now inform you of the mournful state of the church of Tappan, by reason of the misbehavior of Domine Muzelius, etc.”

“While we understand that the committee of the Classis have executed their business at Tappan, the Rev. Classis will receive the intelligence thereof from the committee itself.”

The Proceedings of the Fourth Coetus, held September, 1749, have the following passages:

“The committee on the matter of Tappan having reported that they had been recognized by Domine Muzelius, not as a committee of the Coetus, but as neighboring ministers according to the church order, the president proposed the following inquiry: Whether it should not be provided for the future that all the ministers belonging to this Coetus, when they act as Consulentes (Advisers) for neighboring places, should be required to make report thereof to the Coetus before writing to the Rev. Classis, in order that the Coetus itself may inform the Rev. Classis and seek their advice,” etc., etc.

“Nothing has been heard from Muzelius, but the report runs that he will come before us as little as Arondeus did” (Arondeus was another minister who was giving trouble).

The following passages are from the Proceedings of the Fifth Coetus, held November, 1749:

“Domine Muzelius being called for, appeared according to the classical letter, and promised to submit to the decision which the Coetus should make concerning him.”

“*Tappan*.—The Consistory of Tappan being called in, made a representation touching the deportment of Domine Muzelius

after his censure, and their proceedings concerning him and his party."

The action upon this is thus stated:

"*Sentence of Muzelius.*—It was concluded that he should continue under his censure, under the direction of the congregation. This was made known to him and he submitted to it."

Finally, at this session, the question was taken up what should be done with Muzelius when his three months of censure had expired. The following action was taken:

"*Resolved,* That the three nearest ministers at Hackensack and Passaic, with their elders, shall repair thither, to whom the Consistory of Tappan shall state how Domine Muzelius has conducted himself during the three months. If he has conducted properly, Domine Curtenius shall preach in the morning, reminding Domine Muzelius of his misdeeds; and in the afternoon Domine Muzelius shall preach his penitential sermon (*Boed predikatie*). Thereupon the three ministers shall, in the name of the Coetus, declare him *Emeritus*. To this conclusion the Coetus is constrained by the weakness of his eyesight, and the other circumstances which have come before us."

At the close of this session (1749) a letter was prepared to be sent to the Classis of Amsterdam. It was signed and forwarded by Rev. G. Dubois, Clerk Extraordinary, and bore date New York, May 7, 1750. In it we find the following passage:

"At Tappan affairs are more prosperous. Domine Muzelius has promised me that he would no longer resist the Consistory, since I convinced him that such a course would finally result to his own injury. He is declared *Emeritus* on account of the weakness of his eyesight, and the congregation have hired for him a suitable house, into which I have urged him to enter, his congregation undertaking to give him some portion of his support. Meanwhile it is more than probable that the candidate Verbryck will be called there."¹

¹ The house hired by the people for their retired minister I well remember. It stood upon the site now occupied by the residence of Mrs. William Devoe. No doubt the Domine occupied it till his death.

In the Proceedings of the Sixth Coetus, held in September, 1750, the Elder John Haring being the representative from Tappan, we have the following passages :

“ *Tappan.*—The proceedings of the committee on the matters of Tappan, in reference to declaring Domine Muzelius Emeritus, were read. The Assembly approved the same, and thanked the brethren for their faithful conduct.”

“ *Call of Verbryck.*—The call of Domine Verbryck to become minister of the congregations of Tappan and New Hempstead [now Clarkstown] was presented. No fault was found with it.”

Let us not fail to remember that just here Domine Muzelius’ pastorate ends and Domine Verbryck’s begins. We must not anticipate in our story, but it is important to feel, as we read on, that what will now follow in regard to Domine Muzelius will fall within his years of retirement. We continue to cite from the minutes of the Sixth Coetus :

“ *Difficulties at Tappan.*—Persons at Tappan handed in complaints, which were read, and the following conclusions were reached :

“ (1) The Consistory must render an exact statement of the behavior of Domine Muzelius ; and when Domine Verbryck is ordained, if the Consistory have any grievances to bring forward, it shall be done to the ministers then assembled.

“ (2) Domine Muzelius must, by the first opportunity, fully leave the parsonage and go into the house hired for him, and must give up to the Consistory the land, the church book, and all that belongs to the congregation.

“ (3) The congregation, through the Consistory, must render him a prompt and suitable support.

“ The foregoing, Domine Muzelius being present, was assented to by both parties in the presence of the Consistory, and they openly promised to conform to it.”

In the letter to the Classis of Amsterdam, formulated at the close of this session, and “ sent in the name of all,” September 14, 1750, we have this statement :

“ Provision is made for the Emeritus, and so, in a word, the whole matter is finished with extreme satisfaction, and, as we hope, to the desired advantage of the church.”

In the Proceedings of the Seventh Coetus, held in 1751, John Haring being the elder from Tappan, there is but one passage on this subject. It is as follows :

“Complaint of Muzelius.—After the meeting was opened with prayer, a letter was read from the Emeritus Muzelius of Tappan, complaining of the lack of an adequate support. The elder from Tappan, being asked about the case, answered that Muzelius did not come to church, although he had been enjoined to do so, and that when spoken to he replied that he would never come, etc., and that he treats even the new minister and some of his followers very improperly. Muzelius himself acknowledged in a letter to Domine Dubois that for important reasons he did not go to church. The conclusion of the Coetus was, to write to Muzelius and the Consistory, directing them to conduct themselves properly and fairly to each other in all things.”

In the Proceedings of the Eighth Coetus, held in October, 1751, no allusion to Tappan occurs.

In the Proceedings of the Ninth Coetus, a special session convened in April, 1752, we find the following :

“Tappan.—Abraham Haring and John Nagel, a committee from Tappan, presented a paper containing various complaints against Domine Muzelius, which they enforced by oral statements. Whereupon it was concluded to write to Domine Muzelius, warning him against exciting trouble by preaching in private houses, and exhorting him to avoid scandal by refraining from his unchristian behavior. Otherwise the Coetus will be compelled to act against him ecclesiastically, and the Consistory of Tappan may call in the aid of two or three of the neighboring ministers, with their elders, to proceed further against him, even to the infliction of censure, and report to the next Coetus, which may issue in his total removal.”

In the Proceedings of the Tenth Coetus, held in September, 1752, occur the following passages :

“Tappan.—The president read a paper, laid upon the table by an elder from Tappan, containing a statement concerning Domine Muzelius. Whereupon the Assembly saw fit to cite Domine Muzelius, who was in the city, to appear at once before

them. Cornelius Smith and David Van Orden, elders, conveyed this summons, but reported that he could not appear."

"*Muzelius.*—The Assembly being opened with an appropriate prayer, and the minutes read, the case of Muzelius was taken up, and after deliberation it was determined to abide by the last resolution of the Coetus, which had not yet been carried into effect, leaving it to the neighboring ministers to do in the case what would best serve for the peace and quiet of the congregation, and to prepare the way, by providing a reasonable salary for Domine Muzelius, for removing him from the congregation."

The Proceedings of the Eleventh Coetus, held in September, 1753, have the following references:

"A report was made by the committee in the case of Domine Muzelius"

"A letter from the Rev. Classis of Amsterdam to the committee in the case of Tappan was read."

"The report of this committee and the classical letter to them were, on motion, taken *ad referendum* [*i.e.*, made an order for consideration].

"*Domine Muzelius and Tappan.*—This case coming up, at the request of the president [Domine Verbryck was president], Domine Erickson was substituted in his place. Whereupon the letter of the Rev. Classis to the committee of the Coetus in this matter was read to the delegates from Tappan, Cornelius Kuyper, Mr. Haring, and John Nagel. These delegates complained that Muzelius, in the face of all warnings, went on in a scandalous and sinful manner, not only sorely accusing, with abuse and threats, the minister and Consistory and committee of the Coetus, but also preaching, and even baptizing a negro without his making a profession of faith, so that the schism in the congregation became still greater."

"*Tappan.*—The Assembly ordered the agreement made some years since between Muzelius and the congregation of Tappan, respecting arrears of salary, to remain *in statu quo*, since the members of this body cannot recall anything of its nature beyond what is contained in the minutes. Further ordered, that Muzelius be written to, to present himself before us at 3 o'clock on Tuesday afternoon, which was done."

"*Tappan.*—The committee on this matter was again exam-

ined, and the Assembly resolved to abide by the answer of the Rev. Classis, still, however, intending to attend to the emeritusship of Muzelius."

"*Muzelius.*—He appeared, and his affairs were taken *ad referendum.*"

"*Committees.*—Domine Curtenius and the Elder Abraham Van Wyk were appointed a committee to agree with Domine Muzelius respecting his removal from the congregation."

"*Muzelius.*—The committee on this case reported that Domine Muzelius, on condition of remaining an Emeritus minister, would remove out of the congregation and forego his claims for a moderate sum of money. The Assembly agreed that Domine Muzelius, on the written condition of removing fairly and promptly from Domine Verbryck's congregation, of releasing them from their obligations for a sum of money, and promising to behave in a Christian manner, according to God's word and the Church order, would be held and recognized as an Emeritus minister. The Assembly requested Abraham Lefferts, James Roosevelt, and Elbert Haring to adjust matters in their name between Domine Muzelius and the Consistory and congregation of Tappan, and carry out the agreement stated in the foregoing resolution. Till the accomplishment of this object Domine Muzelius is to abstain from all ministerial service in Domine Verbryck's congregation. And if the agreement is not made, then the Coetus will proceed to consider the classical letter to their committee on this subject. All of which is to be announced to him orally."

The Proceedings of the Twelfth Coetus, held in September, 1754, are in hand, but we have now given all preserved Coetus references to Domine Muzelius. We have, however, two other sources of information.

II. FROM THE AMSTERDAM CORRESPONDENCE.

From the beginning of thought among our American ministers and people on the subject of severing the Church on this side from the Classis of Amsterdam (say from about 1730), to the final adjustment of the great controversy in 1771, correspondence was kept up at a very lively rate between parties here representing opposite views, and the mother Classis. This correspondence became very

voluminous. The Hon. J. Romeyn Brodhead, under official commission from the State of New York (1841-1844) to procure and transcribe original documents bearing upon the history of the State, secured it for the General Synod of our Church. References to it will be found, as already stated, in the Synod's Minutes—vol. xi., p. 112; vol. xii., p. 356; vol. xiii., p. 528, etc., etc. Most of it is now translated. It is kept in the Sage Library at New Brunswick. I have examined it as far as is necessary for my subject, and will give some extracts from it here. They will throw further light on the course taken by Domine Muzelius.

First we have two letters from the Classis of Amsterdam, both bearing date June 9, 1738. I give them entire, because they show that two parties, holding the opposite views about a Coetus, had written to the Classis. They also show the newness of the subject to the Classis at this early date, and the fact that it did not yet take in its full bearing and was seeking light.

Rev. Sirs and Brethren Du Bois, Freeman, Van Driessen, Curtenius, Santvoord, and Haeghoort:

The reply to the letter of June, 1737, signed by four of you gentlemen and sent to the Rev. Classis of Amsterdam, was ready, when we received another letter, signed by all of you together, on September 13, 1737. And also there was another one, written by Mr. Haeghoort alone. And shortly after we received a third, sent to the Classis on the $\frac{1}{3}$ of the same month, by Messrs. Antonides, Boel, Mancius, and Muzelius. All these were communicated to the members in Classis of the previous month, and therefore their reply to them had to be postponed till the Classis of this month. Now, therefore, we say in the name of Classis that the same learns with much satisfaction that you are watchful for the best interests of the Church in those regions. May it please the All-Good and All-Wise God to discover to you all such measures as may be calculated to secure the highest good of the churches entrusted to your care, and, these having been projected and put into execution, may He follow them with His blessings!

Now, as regards the particular measure of the Coetus to be

annually had (no Classis co-ordinate with our Classis, but a Coetus subordinate to our Classis, as you seem also to understand it), we will readily confess that we are not in the least averse to that, only because we have become a little concerned about this by the letter which said gentlemen had forwarded to us. These are of opinion that a Coetus, far from promoting the welfare of the churches, would rather interfere with their well-being. We have also despatched a letter to these gentlemen, wherein we request them, quite fraternally and amicably, that they will please to be so good, with the banishing of all prejudices and the quenching of all strange fire, as to mention to us simply and purely the objections which they imagine would lie to such a Coetus.

Since you are of opinion that such a Coetus would be very advantageous, our friendly and brotherly request is that you inform us, at the next opportunity, on what footing, both in general and in particular, you would require a Coetus, adding the reasons for which, according to your ideas, not only the profitableness but also the necessity of such a Coetus must seem very apparent. The Rev. Mr. Haeghoort has already mentioned some reasons in his letter, but, since it seems that his letter was meant to be private, we would gladly know the reasons which weigh most forcibly with you all. Have, then, the goodness to mention them to us, and thus put us in a position to judge properly of the uprightness of the matters you have in hand. You may rest assured that we shall use all diligence to maturely consider the matter about a Coetus at once impartially, and having nothing else in view than the best interests of your congregations, and thus to communicate to you our opinion concerning it, with all brotherly affection.

From such a brotherly heart it proceeds that we shall not strongly press, but pass by, the expressions which Mr. Haeghoort makes use of concerning the action of our Classis in regard to the request made more than two years ago about the person of John Schuyler. He supposed that Classis had paid no heed whatever to his request, because no reply was brought to him, and that has occasioned some discontent in him. But yet he might have thought the Classis had no doubt answered, but the letter had probably gone astray. This is the fact. The answer to the letter about John Schuyler was written on October 1, 1736, and subsequently sent on. We now com-

municate this reply to you as the same is found on our letter book. So we commend you to God and the word of His grace, that both you and the churches over which God has made you overseers may abound in the power of salvation. May also the Lord's most precious blessing abound upon your households in great abundance. Be assured that we are, etc., etc.,

WILLIAM SHIPMONT, *President, etc.*

JOHN PLANTINUS, *Clerk, etc.*

The second letter, of the same date (June 9, 1738), was written to the brethren mentioned in the first letter as opposed to the Coetus. It runs thus :

Rev. Sirs and Brethren Antonides, Boel, Mancius, and Muzelius:

It is indeed as you write. The several ministers of the churches in your regions must be vigilant in preserving a subordination to the Rev. Classis of Amsterdam.

Therefore it pleases us much that the Rev. Mr. Muzelius requests that he be received into that subordination. We accept him with all our hearts, in the expectation that he will further everything which shall tend, not only to the preservation, but also, together with this, to the confirmation of this subordination.

In regard to the matter of a Coetus, it has been judged of in former times just as you have quoted from some letters sent across formerly. We judge still in the same way. A Coetus in your region, co-ordinate and not subordinate to the Rev. Classis of Amsterdam, would militate against church regulations. Such a Coetus must not be thought of. There might, however, be circumstances when a subordinate Coetus might be found useful. Whether such circumstances present themselves in your regions we know not. This we know, that Messrs. Du Bois, Freeman, Van Driessen, Curtenius, Santvoord, and Haeghoort are of the opinion that such a Coetus is necessary for the best interests of the church, and that you look upon it differently. What are we to judge ? We are not upon the ground. We have requested of these six gentlemen, if they would please, to have the goodness to communicate to us the arguments they can bring forward, not only for the expediency, but also for the necessity, of such a Coetus, and we trust they will mention these arguments to us. We likewise

request that you will mention to us your arguments against (the Coetus) in all faithfulness, laying aside everything which might border in the least on prejudice and strange fire.

You recognize, on whichever side you are, that the Classis is your competent judge and that you are all subordinate to it. Thus the gentlemen on both sides are in duty bound to inform us in this matter. Of ourselves alone we can see nothing in this affair. Through your instruction we must be enlightened. When we shall have obtained proper information from both sides, we trust that we shall express our opinion upon the holding or not holding of a Coetus without even the least prejudice, and determine something definitely concerning it. And as we in every way expect of those gentlemen who are in favor of a Coetus that they will submit themselves to our opinion in this matter, we fully expect the same from you. And that so much the more strongly because we know, and recall it still with much pleasure, how Rev. Mr. Boel has ever been very careful to advocate the rights of our Classis and to maintain the subordination, wherein we are assured he will persevere. Concluding herewith, we wish you very heartily the Lord's rich and ample blessing in an abundant measure, both upon yourselves and your sacred ministry, as also upon your families and respective congregations. Be assured that we are, etc., etc.

[Signed as above.]

These two letters, dated in 1738, reveal that Domine Muzelius had thus early become an opponent of the Coetus idea, to which, at its first suggestion, he had been at least not openly hostile. And they reveal that the Classis of Amsterdam at this date had looked upon him with approbation as a dutiful supporter. But nine years had now passed away. In September, 1747, as has been seen, the Coetus at last really organized. I have given Muzelius' strongly hostile letter sent in to it at its first session. From 1747 to 1754 we have read in its minutes of its troubles with the Domine. I give below material from the Amsterdam Correspondence during the same seven years, showing how the Amsterdam Classis changed its views of the Domine and indorsed the views and action of the Coetus. First, however, let me give an intervening letter, dated in

1743, showing that the Classis, since its two letters of June, 1738, had taken a decided stand on the side of the Coetus.

From the Classis of Amsterdam, October 29, 1743:

To Rev. Messrs. Boel, Muzelius, and Mancius, in the Province of New York:

We return you thanks for the declaration of love and esteem to our Classis which we find in your letter of April 25, 1743. You may rest assured that we also entertain great esteem and affection for you, and it affords us joy when we find occasion to exhibit the proofs thereof.

With such feelings do we reply to your letter aforesaid, and because of such feelings we have not the heart at present to pronounce judgment upon the matters mentioned in your letter, and which reflect upon one or another of your brethren. What we have suggested to your fellow-laborers in office we now request of you also. Unite heart and hand, and stand firm, and yield not to those spirits which occasion troubles in the Church of our Saviour. Let charity cover that which was not done with sufficient prudence. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than himself. Thus unitedly, in your respective stations, you will be terrible as an army with banners. We may here add that Mr. Du Bois and others have, with justice, been displeased at the conduct of Mr. Goetschius. We have expressed our opinion to them on this subject. It is briefly this: We declare that we consider the ordination and installation of Mr. Goetschius to have been wholly illegal; that if he is to become a lawful minister, these must be again ratified and in a better manner; that we cannot give a final decision of this matter, because it has been taken before the Synod and put on record (by them), so that he must now await the decision of the Christian Synod in the matter, but exhort Mr. Goetschius to exhibit a Christian and submissive deportment.

In regard to a Coetus, be good enough to let yourselves be convinced by others as to what may conduce to edification and improvement. When you have fully decided on the Articles, and consider that some explanation may be necessary, let us know, and we will deliberate upon them, and ever show that we are what we subscribe ourselves. In the name of the Classis we wish you the Lord's most precious blessing.

AMSTERDAM, October 29, 1743.

[Signed as before.]

Letter from the Classis of Amsterdam, as follows :

To the Rev. Learned Mr. F. Muzelius, Pastor at Tappan :

REV. SIR AND MUCH ESTEEMED BROTHER.—It is quite a long time ago since we advised the brethren, overseers of the Church of New York and surrounding places, and exhorted them in a friendly and brotherly way to institute a Coetus for the preservation of unity in doctrine and the promotion of the edification of the churches, in which Coetus, assembling at set times, the interests of the entrusted flocks would be mutually discussed. And lately we learned with joy that a desired beginning of that work had been made, but with deep regret that there were some among the ministers in that country who could not yet be induced to this work, among other reasons because in church matters they were subject to the Classis of Amsterdam, and in civil matters to their lawful rulers. Among these we are informed that you are found, and hence we are moved to write to you in private upon this so profitable a matter, and to commend to you the promotion of the same. Just think, worthy brother, of how much importance it is and how fruitful of good it would be for the overseers of the Church in any land to unite themselves mutually by a close bond, and, assembling fraternally at one time and place, to discuss not alone, as the case may require, matters of doctrine, but also to sustain each other with counsel and action, and thus by common advice to lend additional force to the execution of profitable measures. The political subordination to your lawful authorities is not thereby taken away, since civil matters will not be discussed in such a Coetus, and you do recognize yourself as subject in church matters to the Classis of Amsterdam. This not only remains intact, but will in fact be confirmed the more by the institution of such attendance upon such Coetus, since the Classis could communicate its advices and considerations to the churches much better and easier by the intervention of such Coetus than by writing every time to the particular churches and their officers. Well, then, brother, let us be rejoiced over you in this matter. So let God's precious blessing be, according to our wish, upon your esteemed person and sacred ministry, to the extension of Christ's kingdom, even as we also, after offering our services and our greeting of brotherly love, testify ourselves to be, etc.

[Signed as before.]

AMSTERDAM, October 2, 1747.

From the Classis of Amsterdam to the Coetus, May 5, 1749—extract only :

“ We are deeply concerned about the sad condition of the congregation at Tappan through the misconduct of the Rev. Muzelius, afterward confirmed by a letter from the elders of Tappan of November 8, 1748, and another of the same date from Revs. Haeghoort and Goetschius, as president and clerk of that committee.

“ We commend the action of that committee, even so far as the censure. But, to secure every forbearance, we would gladly see that Coetus would also take the treatment of this case upon itself and settle it. We shall order Rev. Muzelius by letter to present himself before the Coetus and to submit himself to the sentence under penalty of deposition.”

Classis of Amsterdam to Rev. Mr. Haeghoort, May 5, 1749—brief extract only:

“ We have written to the Rev. Coetus, which we have requested, if possible, to settle the Tappan case.”

Classis of Amsterdam to Domine Muzelius himself, dated May 5, 1749—given entire:

Rev. Sir:

That the complaints made by many against you, concerning your conduct as unbecoming a clergyman, are painful to us, you will easily believe, if you will give us the credit of being men having a desire for the glory of God’s Name and the edification of the Church, and who would also gladly see your soul saved and preserved. We will not unfold at length the sins laid to your charge, but merely say that we must indorse the conduct of the committee, and also your suspension, trusting that this, as a chastisement of God, may be or become sanctified to your soul through the mercies of God. To use all forbearance, we have requested the Rev. Coetus to take the matter in hand, to investigate it, and, if possible, to settle it in our name. And we must warn you (if Coetus should do so) to present yourself before it, and to submit in this point. Did you not formerly desire to appear before Coetus as a committee? We do not expect, therefore, that you will refuse this at present. You would in such case have to expect a severe treatment, and not be astonished should a total deposition be the conse-

quence. We are sorry, and it is painful to us that we must write to you in this manner. The merciful Lord Jesus be gracious to you, and enable us in the future once more to write to you as our beloved and esteemed brother, with consolation, etc.

[Signed as usual.]

AMSTERDAM, May 5, 1749.

Classis of Amsterdam to the church at Tappan, May 5, 1749:

To the Church at Tappan:

WORTHY AND BELOVED FRIENDS.—Painful is it to us that we must hear of the sad condition of the church at Tappan, largely caused by the misconduct of your pastor, Rev. Muzelius. The Lord have mercy upon you and be gracious to the church, for He is able to do for us far more exceeding abundantly above what we are able either to ask or to think. Let us exhort you to search the Scriptures with more earnestness, and daily with a prayerful, humble heart to seek part in the teaching of the Lord Jesus, that Teacher without parallel, who will gladly teach the devout suppliant His ways. We have committed the case of Rev. Muzelius to the Rev. Coetus, to investigate it, and if possible to settle it. And we trust that said Rev. Muzelius will voluntarily submit himself to this our resolution, as also that you will gladly contribute all in your power to make an end of this difficult affair in some way or other. We wish you much blessing and grace from the Father of Lights, out of the fulness of our most adorable Saviour.

[Signed as before.]

AMSTERDAM, May 5, 1749.

Classis of Amsterdam to the Coetus, May 7, 1753—extract only:

“Finally we must testify our grief concerning the bad behavior and unfortunate conduct of Rev. Muzelius. About this the Rev. Deputati of the Coetus have written a letter December 10, 1752, to which we had the honor to give an answer in April 2, 1753, which we suppose has been read, wherefore we hold ourselves on that, because we would not trouble you to read twice the same thing.”

Here we close our extracts from the Amsterdam Correspondence. We have still a third source from which to form a judgment of Muzelius, viz., the record book of the

schismatic church (1767-1778). But let us remember now that at the time of this last extract (1753) we are already four years beyond the close of his pastorate. What we shall now give from the record book named will relate to events within the days of his successor, Domine Verbryck (1750-1784), and cover those days almost to the end. Muzelius continued to live in Tappan, and to annoy the regular congregation and Domine Verbryck to the utmost of his power. The people had at first supplied him with a house and an annual stipend. This arrangement had, however, been subsequently changed, and the case had been finally adjusted by a satisfactory single payment. From this time forward he acknowledged no control. He had a few followers, in whose houses he preached and among whom he performed baptisms and marriages. How he caused Domine Verbryck to be maligned in the Conferentie, the body opposed to the Coetus, will appear under our history of the Verbryck pastorate. But there will be no better place than here for me to finish the life of Muzelius himself by giving what we have of his organization of a separate church.

III. FROM THE RECORDS OF THE SCHISMATIC CHURCH.

The book opens with the following words (translated from the Dutch):

“Beginning of the acts of the churches of Kakiat and Tappan, subordinate through the Rev. Classis of Amsterdam to the Most Rev. Synod of North Holland.”

There were several of these insurgent churches started at the same time over the country. Here we have two of them *uniting* for organization, Kakiat (West New Hempstead) and Tappan. They kept their minutes together. It is, however, easy to distinguish, in business matters, what belongs to Tappan.

The first entry in the book shows that a meeting was held by certain people of Tappan, February 25, 1767. They call themselves “chosen trustees.” They say:

“We the chosen trustees of our Reformed church of Tap-

pan, with the others of our church, now choose our trusted friend Peter Haring for our Voorleser in the aforesaid church of Tappan, belonging under the Classis of Amsterdam. Where-to we set our individual hands."

To this introducing paragraph we find appended twenty-three names, all of males. The next entry states that elders were ordained for these churches in the December following, those for Tappan on the 27th, and those for Kakiat on the 29th.

The first elders for Tappan were Matthys Conklin, Johannis Bogert, and Cornelius Haring, and the first deacons Stoffel Bell, Jacob Straet, and Abraham Cuyper. All of these, we think, had been members, but we find that none of them had been officers, of the regular church.

It may be well to state just here that there is in this book no account of more than one subsequent election for consistorymen during the whole eleven years' history of the organization. On the 28th of August, 1769, Cornelius Abm. Haring and Cornelius Corns. Smith were elected elders in place of Johannis Bogert and Matthys Conklin, and Jan de Baen was elected deacon in place of Jacob Straet.

There must, however, have been at least one other election between 1767 and 1769, for Theodorus Polhemus and G. Snediger were present as elders at a meeting held April 8, 1769. There is no evidence on the book of others ever elected, and no deacons are mentioned anywhere except the four given above.

Counting in as members the 23 males who signed the first entry of February 25, 1767, we find enrolled in the records 48 persons who were connected with the Tappan branch of this joint organization for the whole eleven years. The Kakiat branch appears to have had a very much smaller number still.

There was, however, quite an activity in baptisms. The record has 164 during the whole period, the couples who present them being 109 in number. Probably it embraces all the Kakiat children as well as the Tappan, and

takes in besides children from a large Bergen County territory infected with the schismatic spirit. I am confident that the organization never had a really installed pastor. It was regularly served by a Voorleser, and kept together, at first by several ministers, but during most of its entire history by Muzelius himself. The ministers who promoted it were Muzelius, Kuyper, Blaeuw, Rubel, Boelen, and Rysdyk. All these appear as officiants at baptisms. Domine J. M. Kern is mentioned in a paper below, but he certainly had nothing to do with this Tappan body.

The ordination of the first Consistory was of course the official organization of the church. As stated, it was performed by Domine Blaeuw on the 27th of December, 1769. At once after ordination it united with a like body ordained for the Kakiat party, and issued the following manifesto :

(Translated.)

We, the undersigned, newly appointed elders and deacons of the churches of Tappan and Kakiat, subject to the Highly Rev. Christian Synod of North Holland, through membership in the Rev. Classis of Amsterdam, and those who shall hereafter succeed us, do, by these our signatures, declare that we hold ourselves to that which has been resolved upon between our separated members of Tappan and Kakiat, and the three Messrs., the preachers J. C. Rubel, J. M. Kern, and C. Blaeuw, for the establishment of our churches as a part of our Church in the Fatherland ; that we will be and remain under the jurisdiction of the Classis of Amsterdam, and, through this, under that of the Synod of North Holland, on penalty that (if) we have sentiments (or if we) conduct ourselves contrary to this condition, we acknowledge ourselves *de facto* deprived of our offices and the right of voting in these our congregations.

This is signed by all the consistorymen of the two organizations.

We cannot get the full history of this subject without introducing just here the history of the pastoral period of Domine Verbryck, with which it is painfully involved. To this, therefore, let us proceed from this point.

REV. SAMUEL VERBRYCK.

(Second Real Pastor.)

* SEPTEMBER 11, 1750—JANUARY 31, 1784.

On page 250 of Beers' & Co.'s "History of Rockland County," published in 1884, is the following statement :

"In the seventeenth century there lived on Long Island one Samuel Garretson. He had several sons, the oldest of whom, Bernardus, settled on a farm in Raritan, Somerset Co., N. J., and when the deed for this farm was drawn his family name was changed to Verbryck."

The writer of this statement did not understand the appearance here of this name Verbryck. Samuel Garretson (then written Gerritsen) was never in American usage, and in the seventeenth century was not even in Holland usage, a full name. It was simply Samuel with his patronymic. It meant "Samuel, son of Gerrit." The taking on of Verbryck by this Samuel Gerritsen was not a change of name, but the assumption of a surname in a legal transaction, in compliance with what had long been among Hollanders a legal requirement. In common family use the forced surname was slow in taking hold, and popularly this man had been known only as Samuel Gerritsen. But the moment it became necessary to enter his name in a legal paper, the surname Verbryck, beyond doubt long before adopted and even legally registered, came to the front. The necessities of deeds brought it forward, and this at a time and in a way which would keep it in use. This is one of hundreds of illustrations of what was constantly occurring just at this time, and in fact had been constantly occurring since the first appearance of Hollanders upon American soil. Later on in our history it will come up again in the genealogies of Rev. Isaac D. Cole and Rev. George M. S. Blauvelt.

This Bernardus Verbryck who thus settled at Raritan had, the same history tells us, three sons, Samuel, John, and Wilhelmus. The second and third of these are said to have removed to Kentucky and never to have been heard from since. Perhaps they did not take, or, at any rate, did not use, this name. But the oldest son, Samuel, is with us an object of interest, as he was the second real pastor of the Tappan church.

This son was born at Raritan, April 30, 1721. Growing up, he at first determined to learn the wheelwright's trade. But having experienced spiritual conversion, he changed this purpose and studied for the ministry under Domines John Leydt, John H. Goetschius, Benjamin Van Der Linde, and Theodorus J. Frelinghuysen. When near the close of his studies, before he became pastor of Tappan, he married, on the 7th of April, 1750, Susanna, sister of Domine Van Der Linde, daughter of Hendrick Van Der Linde and Ariaentje Westervelt, and granddaughter of Roelof Van Der Linde and Susanna Hendricks. She was born May 18, 1723, and baptized at Hackensack, May 10, 1724. The pastorate of Domine Verbryck at Tappan began in November, 1750, and continued till his death in January, 1784. Mrs. Verbryck survived him many years, till August, 1807. The remains of both were interred at Tappan, in the cemetery on the west side of the road. The original stones are still standing and bear the following inscriptions :

“ In Memory of the Rev. Samuel Verbryck, late Minister of the Gospel at Tappan and New Hempstead, who departed this life on the 31st of January, 1784, aged 62 years, 9 months, and 13 days.” (There is an entry in the church book stating that his funeral took place on the 2d of February.)

“ In Memory of Susanna Van Der Linde, consort of the late Samuel Verbryck, who departed this life on the 16th of August, 1807, aged 84 years, 3 months, and 28 days.”

The Minutes of the Coetus and those of the Conferentie are both full of references to Domine Verbryck. His ministry at Tappan extended over a wonderfully stormy

period. He had the retired Muzelius in his neighborhood from its beginning to within less than two years of its close. The whole period of the American Revolution also fell within its limits. Then, too, the great energy of the Coetus and Conferentie controversy was expended within it. And, further, we have to add that he gave himself earnestly to the chief subject of the later years of that controversy—viz., the founding of an independent educational institution for our American Church, in which it might prepare its own young men for the ministry. Some of his own congregation bitterly opposed him in his views and efforts, as we have seen already and shall see further on in our story. Several very innocent people, not comprehending the vastly important bearings of the pending conflict, were quite readily entrapped. Conditions gave Muzelius a great advantage. But Domine Verbryck was beyond his people in their foresight and bore himself with splendid, manly courage. His ideas from the beginning were those which grew upon the denomination at large and ultimately prevailed. The year 1771 saw them adopted by the whole American Church. We shall now proceed to give all that the preserved papers of the Coetus and the Conferentie have in reference to him.

The Second Coetus, held in New York in April, 1748, has this passage in a letter to the Classis of Amsterdam :

“ Domine Frelinghuysen was absent, but wrote that his Consistory were still unfavorable to the Coetus. He commended Verbryck as a most diligent scholar and of fine promise. As to the letter of the Rev. Classis to us respecting such requests [the Coetus had asked its permission to examine and ordain students], he has been led to consider whether he is not the nearer minister who should represent to the Rev. Classis the excellent testimonials of this young man. So far as concerns the Coetus, which alone can make this young man known to the Classis, you may be assured that nothing of this nature shall be done by us which will not consist with the wise approval of your Rev. Body.”

The following is the student’s personal application, found upon the minutes of the same session :

“The student Samuel Verbryck requested in the name of Domine Frelinghuysen, of New Albany, and other ministers, that the Coetus would write to the Rev. Classis for permission to examine him for license. He was told, with a reference to the express declaration of the Classis, that the Coetus would do what it could on his behalf.”

In the Proceedings of the Third Coetus, held in New York in September, 1748, we have important passages, as follows :

“*Request for Verbryck.*—It was unanimously agreed to unite in the warmest manner to the Rev. Classis in behalf of the student Verbryck, that he belonged to the company of Leydt and Van Der Linde, and that he was a diligent young man and of edifying life. This was committed to the Clerk Extraordinary of the New York Circle.”

The clerk intended was the Rev. G. Dubois. He immediately wrote, according to his instructions, as follows :

“We take the liberty most earnestly and importunately to entreat the Rev. Assembly [the Classis of Amsterdam] to be pleased to grant to the Coetus, in case of the student Samuel Verbryck, power to examine him, and, if he be found fit, to ordain him fully to the holy office. The Coetus observes the express declaration of the Rev. Classis that it is disinclined to allow this hereafter to the Coetus. The Coetus is also disinclined to urge the point save in singular instances in which it may be thought proper. Such the Coetus judges to be the case with this student.

“I. He has studied with Messrs. Leydt and Van Der Linde, and is the only one now remaining of that company.

“II. He has everywhere the name of a very virtuous and edifying young man, and some particular circumstances stimulate us on his behalf, and not without reason :

“1. He has a regular certificate as a church member.

“2. What he exhibited in his request to the Coetus, and the testimonials of his progress under various persons in the languages and theology.

“3. Domine Frelinghuysen and other ministers of the Coetus deemed him fit, and spoke in praise of his acceptable gifts for preaching.

“ 4. Domine Frelinghuysen had already written to the Rev. Classis for him, in the hope and belief that the Coetus would do the same, which has now happened, before we received the letter of the Rev. Classis in which they show their disinclination that hereafter the Coetus should make such requests. On account of both, then, the Coetus asks in the most friendly way that this request may be granted.”

In the Proceedings of the Fifth Coetus, held in New York in November, 1749, occurs the following :

“ The student Samuel Verbryck was examined, and, his examination being finished with credit, he was declared a candidate for the ministry.

“ At Tappan affairs are more prosperous. It is more than probable that the candidate Verbryck will be called there.”

In the Proceedings of the Sixth Coetus, held in New York in September, 1750, we have the following :

“ *Case of Verbryck.*—The call of Domine Verbryck to be minister of the congregations of Tappan and New Hempstead [now Clarkstown] was presented. No fault was found with it.¹

¹ The call to Domine Verbryck is entered in full upon the church book in the Dutch language. The principal part of it, in English, is published in Beers & Co.’s “ Rockland County History ” and need not be given here. It was drawn up June 17, 1750, under Domine John H. Goetschius as Moderator of the Consistory meeting, and was presented to the Coetus as above, and ratified September 11, 1750.

The church of New Hempstead (Clarkstown) had at this date just been organized. From this time (1750) onward to 1831 this church and that at Tappan carried on their work jointly under but one pastor for the two. Domine Verbryck and Domine Lansing successively covered a period of eighty-one years, doing service in both these churches.

The call to Domine Verbryck was for eighty pounds a year, two-thirds to be paid by Tappan and one-third by Clarkstown, with the understanding that the total should be increased to one hundred pounds as soon as Tappan should be “ relieved from the burden of Muzelius.” The call is almost tiresomely explicit upon the relations the Domine was to bear to each of the congregations and the relative amount of service he was to render to each. The people were to furnish him with a parsonage, barn, well, orchard, garden, farm, and sufficient firewood for his needs. All these conveniences were to be

“Examination.—Domine Verbryck, after delivering a formal discourse, was admitted to an examination, which was conducted by the Moderators to the satisfaction of the Assembly. After signing the instrument prepared for candidates, he was appointed to the congregations of Tappan and New Hempstead.

“Ordainers of Domine Verbryck.—Domine Curtenius and Domine Goetschius were chosen to ordain Mr. Verbryck.”

In a letter sent to the Classis of Amsterdam at the close of this Coetus it is said:

“As to other matters, they will appear from the minutes, especially the examination of Domine Verbryck, which gave much satisfaction. He has been sent to the congregation at Tappan.”

Nothing further, needing to be quoted here, occurs in the preserved Minutes of the Coetus in regard to Domine Verbryck or the church of Tappan. The Domine continued to be a member of the body to the end of its existence. He was president of the Eleventh Coetus, September 11, 1753, and, as I have shown, left the chair to Domine Erickson when the case of Domine Muzelius came up. He was prominent on committees always, and especially prominent in all movements looking to the change of the Coetus into a Classis.

If we are to find people out of sympathy with Domine Verbryck, we shall find them, not in the Coetus, but in the Conferentie. The first attack we find upon him is in a letter of the Conferentie to the Classis of Amsterdam, dated October 15, 1761. This letter not only shows how bitter this body was toward him, but reveals without reserve the

at Tappan, and they prove clearly that the Tappan parsonage building was in being before 1750. Let us also remember that Domine Muzelius had been ordered to vacate it. I am satisfied that it was built for him soon after the deeding of the ninety-seven acres to the church in 1729.

Of course the call to Domine Verbryck required him to divide his Sabbaths between Tappan and Clarkstown. He gave two-thirds of these to Tappan, administered the communion in each church three times each year, and visited each congregation once in each year from house to house—of course with an elder, according to the usages of the Reformed churches.

cause for its hostility. We at this day think the letter a strong incidental testimony to his credit. It speaks as follows:

“ Since our meeting a notable division has occurred in the village of Tappan, which we briefly mention, that you may see what a turbulent fellow there is among that people. The minister, without direction from the congregation or Consistory, had engaged with other ministers of the so-called Coetus to obtain from the Governor of New Jersey a charter for the erection of an academy in that province. Thirty-eight heads of families took this so ill that they refused to pay the Domine’s salary, and when asked the reason of their refusal, assigned this, which, however, was not admitted. The minister, still adhering obstinately to his purpose, used all means to accomplish it, and, when refused by one governor, sought it from his successors. And as he would not yield his design, nor they consent to pay salary, they were all put under censure. And then the greatest portion of them, with their families, forsook public worship, and this lasted two months. We expect nothing better in all the congregations where they get the control.”

In the Proceedings of the Conferentie of June, 1764, we have the following passage:

“ *Tappan.*—Cornelius Abraham Haring, representing thirty-nine families of the congregation of Tappan, presented several charges against the minister, Samuel Verbryek, both in doctrine and life. They had desired him to resign, otherwise they would withdraw their obligation for his salary; whereupon he put them all under censure and excluded them from the Lord’s table, and they still remain in that state, without any care being taken of them, although they are members of his congregation, wherefore they request to be released from such a minister. It was resolved to present their case to the Rev. Classis, and urge it with strong arguments.”

With the resolution thus recorded is given upon the book what they did actually send to the Classis of Amsterdam. Their letter quotes from their minutes and then presents their “strong arguments.” We cite from it as follows:

“ Article III. relates the sad condition of the congregation of Tappan, which at different times has been brought before the Rev. Classis, and which we have promised to urge in serious terms.

“ The dispute is principally about some silly speeches of the minister from the pulpit, as for example: The forms of prayer must be cast away, and we must pray by the Spirit. Those who attend church in the forenoon, and not in the afternoon, are on the direct road to hell, etc. Although he is bound by the terms of his call to preach on the festival days, he does not refrain from deriding the custom, as when once officiating on Paas-day [Easter] he preached upon the Crucifixion. Besides he, along with other ministers, desired a charter for an academy from the Governor of New Jersey, although he lives under the government of New York. These things greatly excited the congregation. Yet each held firmly to his own way, the minister deeming himself more bound to maintain his fancy of having an academy or a Classis than to feed the souls entrusted to him, and the congregation thinking that they were not bound to a minister who was not willing to abide by what had always been taught and practised, nor to unite with us who maintain due subordination. Therefore we hope the Classis will issue the case, for the relief of these long-oppressed heads of families. And since this matter is that which is so sadly disputed in the congregations of New Jersey and those adjoining, we cannot omit mentioning that, notwithstanding two governors have refused their request, they mean to try it with the third; whence men justly expect that if it is granted they must contribute to the erection of such a school, and that in order to increase the number of that kind of ministers.”

In the Proceedings of the Conferentie of October, 1765, is the following passage:

“ *Tappan and Domine Verbryck.*—The case of Tappan, with the complaint against Domine Verbryck, was taken up, and the Assembly saw fit to appoint a committee of inquiry, consisting of the Rev. Messrs. Ritzema, Schuyler, and De Ronde, with instructions to settle the matter if it were possible.”

The letter to the Classis of Amsterdam, sent as a sequel of this session, bears date October 22, 1765. It says:

“ We take the liberty to send you the original replies of Messrs. Verbryck and Meyer, together with a copy of the letter written to the latter. These replies reveal very plainly the spirit of independency, and we think the brethren would not have written them had they not been induced by others. The letter of Domine Verbryck is not necessary to be forwarded to you, as it contains only the notice of an appointment for a meeting.

“ If we are to continue thus with our hands bound, and see our friends [they mean such as those claiming to be aggrieved by Domine Verbryck at Tappan] groaning under the yoke of their oppressors, we see no other resort than to request the protection of our King [they mean, of course, the King of Great Britain]. We propose it for your [the Classis'] consideration whether it is not necessary to obtain through the Lords Commissary in the Synod [*i.e.*, the Synod of North Holland] that the Ambassadors of the States General at the Court of Great Britain may be commissioned to represent that the Netherland churches in North America are oppressed in their privileges and liberties by a band of ministers who, through a spirit of independency, have torn them away from the Netherland Church, and cast off their relations to that Church in the face of their own subscription at the beginning of their ministry. That such a request would be listened to by the King we feel assured, because our Netherlandish Church has always been regarded by the Episcopilians as a national church, and for that reason held in esteem, and because the kings have always provided our churches with charters, not only to manage their affairs according to the Netherlandish constitution established in the Synod of Dort, but also as a body corporate, to have and to hold, etc., the property belonging thereto, which is denied to all other churches, as it is not necessary for us now to show, it being sufficiently evident.

“ We do not mean, however, to do any harm spiritually or temporally to these persons. Our only aim is that they shall not trouble us, nor disturb our churches subject to the Synod of Dort and to the decrees of Classis and Synod. If they transgress the old bounds, we do not at all desire their ruin. They may be independent if they will, if only they will not oppress us (who seek to carry out our church order among our own people), as was experienced in a shameful manner by Domine Kock at Kingston. And then they always have at hand a text

picked out of the Bible, or a sentence out of the church order, according to their own arbitrary whims. And the unfair use of these passages, torn from their connection, keeps us in a continued agitation, when otherwise we could labor to the use and satisfaction of God's people. As for their congregations, we will cut off whosoever of ours undertakes anything to their detriment. But must ours be oppressed by their ministers, who claim to have the only right over them?

“Further, from our hearts we thank you for your acceptable care and pains for us, and pray you to continue in the same, for we are made the derision of our foes and our labors in the Lord are rendered fruitless, etc.”

So the ministers of the Conferentie felt in regard to their brethren, the progressives of the Coetus party. Yet the Coetus was plainly advancing along the only line of hope for the American Church, and the success of its plans and projects was now (in 1765) close at hand. The enlightened pastor of the Tappan church, notwithstanding the opposition of some of his families, was one of the very foremost leaders of the party of progress, and he was destined to see his views very soon carried out. The very next year (1766) the charter for the “Academy,” as it was called (the charter on which Rutgers College rests to-day), was secured, and Domine Verbryck, who had worked untiringly for it, was appointed one of its first trustees. We are extremely fortunate in having preserved to us the minutes of two more meetings of the Conferentie that followed the one just quoted, one in May and the other in October of 1767. These throw all needed light on the formation of the schismatic congregation at Tappan. I will give what is essential from these minutes. A reader not knowing the facts might infer from it that the regular church at Tappan had been temporarily broken up, that it had for a time no Consistory, and that the Conferentie had been asked to install one. But the facts were far otherwise. The appeal presented in these minutes is not from the regular church at all, but from the schismatic party desiring to be organized. Let this be remembered by all who read the two extracts now to follow.

With the Proceedings of a meeting of the Conferentie held in New York in May, 1767, we have the following, the first of our two extracts, in the letter to the Classis of Amsterdam :

“The Assembly of Ministers and Elders under the Rev. Classis of Amsterdam, convened in New York, May 6, 1767, learned that there was among the brethren who call themselves the Coetus, some movement toward a union with us—a matter which was a source of joy, yet awakened some anxiety as to the way and manner in which this desirable end was to be reached. To make a proposal on this subject, brethren, has so many difficulties in itself that even the least objectionable one may subvert the desired object, for which reason we have noted only this as what we desire :

“1. The brethren shall firmly hold with us subordination to the Rev. Classis according to the Synodical decree of 1763.

“2. No ministers or elders shall be present in the Assembly except such as have what we deem a lawful commission—that is, have been sent by the Rev. Classis, or ordained here by their order, or recognized on their recommendation or that of some other Classis in the Netherlands.

“3. The question how the ministers otherwise ordained are to be treated we shall arrange to our mutual satisfaction.

“4. As to the ordination of others, that stumbling block will be taken out of the way if we fall upon fit subjects and provide the means of a suitable education.

“If these things are acceptable to the brethren, it is our unanimous desire that a meeting should be appointed for the ensuing autumn, say the first Tuesday in October, which every one, if alive and well, shall attend.

“Since this proposal demands that everything which in the least burdens peace shall cease, we promise that we will not install a Consistory at Tappan or call a minister there, on condition that you will not introduce a minister at Harlem or Gravesend, or anywhere else.”

And now we come to the last meeting of the Conferentie whose papers have been preserved to us. These contain our last extracts. The meeting was held in New York in October, 1767. I give, first, a passage from its minutes,

and, lastly, a most important passage from its letter to the Classis of Amsterdam.

From its *minutes* we have the following :

“ *Tappan*.—A deputation from Tappan earnestly besought the Assembly to come to their help in their sad condition, and provide them with a Consistory so that they could call a minister. The Assembly, after mature deliberation, deemed it best (although Domine Verbryck had refused to appear before the last committee appointed by this body to inquire into the sad division) to institute a new committee—viz., the Rev. Messrs. Rubel and Blaeuw, the latter assuming the duty as neighboring minister—once more to do their utmost to bring together the divided congregation. They are to inquire into matters, and, if possible, to prevent the choosing of a Consistory. But in case Domine Verbryck and his friends refuse to appear or to listen to their counsel, they are to proceed in the use of all such means as are consistent with the church order, and to appoint a Consistory.”

The *letter* is long, but its interest is surpassing. It is dated October 7. It presents with much fulness the Conferentie’s view of the condition of the times. It is written in the very year in which the records of the schismatic church begin, and gives the very steps which connect with the starting of that church, as already described. It is as follows :

“ As for ourselves, we have reason to take blame for not having, in the proper manner, made report to you of our doings. Yet this has not been owing to neglect, but to a negotiation with the Coetus brethren, the issue of which we greatly desired to see. This we at one time expected to yield a good result, but now it has all blown away.

“ Of this we are bound to give you further information. On the 5th of last May we held an Assembly of Ministers and Elders in New York, at which we determined to send the following Articles to the Coetus, that a union might be formed upon them [the Articles meant I have already given above]. To these we received the following reply [here in the letter we have : ‘ See the original message among the papers.’ But unfortunately this has not been preserved]. The reply we com-

mend to the judgment of the Rev. Classis. It is considered by us to have no other aim than to set going a new cause of strife, without any, even the least, fruit. And we have heard nothing further from them.

“ As to the last letter sent us by you, we must say that it seems strange that it makes not the least mention of the calls which we sent over to you, and which we conclude are now in your hands,* and yet the congregations are pining to see their teachers.

“ If we are to conclude that the condition of the Kingston congregation made you keep silent about sending a minister there, because the place is not actually vacant, the reason will not apply to North Branch, where the people had in the first place called Domine Fryenmoet, and had taken no part in the calling of Hardenbergh. Now to constrain those people either to be without Gospel ordinances, or else to come under Hardenbergh, who is a Coetus man, while they are for subordination, how can that consist with the welfare of our Church? The Rhinebeck Flats and Red Hook are entirely released from Hovenberg. Indeed, the latter has never had anything to do with him, except that he has once preached there. If our churches are to be upheld we must have suitable ministers from the fatherland. And here we appeal to the judgment of the Synod of North Holland in the Pennsylvania case of the year 1766, now lying before us. As to the congregation of Kingston, the state of things is such that although Domine Meyer is not removed, yet it is impossible that he can remain there. He will be excluded from the service of that congregation so long as he refuses to be subordinate. We are also assured that he has received a call elsewhere, which raises the difficulty how a minister under censure can receive clear papers.

“ From the accompanying minutes you will be able to see who have met with us, continuing to be faithful, notwithstanding manifold opposition, in their adherence to the churches of their fatherland. Satisfied ourselves with the plan of getting a professor [of theology] in our academy, we perceive nevertheless that there is another scheme laid in regard to a new academy to be erected in New Jersey, by which a student is to be sent hence to the University of Utrecht, where, through the favor of a certain professor of theology and some others, he is to be received and study four years and then come back as profes-

sor of theology [this refers to John H. Livingston, who went over to the University of Utrecht in 1767, came back in 1770, became the great peacemaker in the Church, and was soon after appointed its first professor of theology].

“ This is a matter which we must commit to the Rev. Classis, to see that no theological faculty or any Classis undertakes the management of the New Netherland churches, which has been entrusted by so many decrees of Synods, and still is daily, to the care of the Rev. Classis of Amsterdam.

“ You will observe in our minutes that in the matter of Tappan, Domine Blaeuw, who was one of the committee as a neighboring minister, was a member of our body, although without a Consistory. He has, however, been called by the congregations of Hackensack and Schraalenbergh, and as such has connected himself with us, giving us hope that his new Consistory and congregation will with himself join us in our next meeting.

“ Domine Westerlo and Domine Boelen still remain apart with their congregations. The latter has many among his people who would cordially unite with us, and if the minister was of one mind with them the thing could easily be brought about. We therefore desire that your Rev. Body would take the trouble to stir up the ministers with their congregations to this end, and do the same once more with the churches of New Jersey.”

Here close all the papers of the Conferentie that have come down to us. In this last long extract, embracing almost the whole of its latest preserved letter, though there are some references to acts and papers that have been lost, we have abundance of clear light upon the condition of the American Church. It shows the following things :

1. The Conferentie party was clinging with desperation to an inevitably waning, in fact, at this very moment, an expiring cause. It was now one hundred and thirty-nine years since (in 1628) the Reformed Church had been organized on this side of the Atlantic, and still the Church was trammelled with dependency upon the Holland Synod and Classis. The Coetus party, which sought deliverance from this subserviency with its inconveniences and its dangers (more than one young man sent to Holland to study had

been lost at sea), was now rapidly approaching its complete triumph. It was but four years distant. The party was entreating the Conferentie to accept the demands of the times and join in effort to Americanize the Church and equip it with a home institution for the preparation of ministers for its pulpits. The Conferentie listened to it so far as to express a hope that peace might come, but ever insisted upon throwing in its way conditions not to be thought of for a moment. These conditions were that the Coetus should drop all progressive ideas and consent to give up all that had been gained and all that the American condition made imperative. This singularly blind spirit appears abundantly from these last quotations.

2. These extracts show that there had been open schisms in some of the congregations, that of Tappan included. Domine Verbryck was all this time pastor of the Tappan church, and had all this time his own Consistory. He never knew a suspension of his church's organization for one moment from his settlement in 1750 to his death in 1784. The church referred to as being without a Consistory, and desiring to have one formed that it might call a pastor, was the schismatic company which sprang up in this very year (1767) and lasted till 1778. There were later meetings of the Conferentie, and, of course, later minutes of that body, which, if they had been preserved, would give us its action in really organizing this irregular congregation. Of course, however, to us the Record Book of the organization itself, fortunately in our hands, supplies the defect and gives us all we need to make our history complete. No doubt other bodies besides those of Kakiat and Tappan were organized by the Conferentie. What they did at Tappan is a sample of their work, which they carried out wherever they had their way.

3. These extracts show that, just at the point where the minutes of the Conferentie fail to us, the party was putting this new Tappan organization into the charge of Domine Blaeuw, who lived not far away, and was himself at the moment without a Consistory (*i.e.*, without a pastoral charge), but had just been called to the pastorate of the

Hackensack and Schraalenbergh congregations, which he really held from 1768 to 1771. Domine Blaeuw was in sympathy with the Conferentie, and ready to do anything for it against Domine Verbryck, and anything to help on the families in his church who were opposed to the views and course of their pastor and to the ends and aims of the Coetus. The real inspirer of the Tappan schism, however, was Domine Muzelius, who lived in the village and had the opportunity, as he had the will, to order and direct every movement in the plot. He began by baptizing children for the malcontents on his own responsibility and starting a separate record of baptisms. He baptized four children in July and August, 1767, and started his record with their names. In September Domine Blaeuw appeared upon the scene. He was never pastor of the church. It never had a really installed pastor. But he was in charge for a time under the direction of the Conferentie. He baptized 28 children for its members and friends between September, 1767, and October, 1769. At this last date the Coetus was fairly in sight of its great triumph. The spirit of prayer and longing for peace was rising all around. Schismatic parties were weakening. If Muzelius had not been on the ground at Tappan its schism would have died out by 1771. But he kept it alive seven years more. The baptismal record, more strongly than any other part of the book, makes this clear. The entire number of entries of baptisms from July 12, 1767, to June 14, 1778, is 164. The officiating minister is given with 130 of them. Domine Muzelius performed 60, Domine Kuyper 29, Domine Blaeuw 28, Domine Rubel 9, Domine Boelen 2, and Domine Rysdyk 2. The first three of these men were the leading spirits of the movement.¹ During the last year and a half Muzelius stood alone. Every baptism is recorded with his name as the officiant. The organization

¹ Domines Kuyper (or Kuypers) and Rysdyk were men of excellent character, in these matters simply misled. Domine Blaeuw was a troublesome meddler. Domine Boelen was not prominent with the Tappan movement. Domine Rubel turned out quite disgracefully (see Minutes of General Synod, Introductory Volume, pp. 108, 109).

gave out with his failing strength. He was 74 years of age when it collapsed in 1778. Four years later, as I have shown, he died, in April, 1782.

We must now pass to another great trial of Domine Verbryck's pastoral period. Shadowed as it had been from its beginning by the active hostility of Muzelius, it passed during its later years under a strain which may have been even far more severe. The American Revolution broke out in 1775, and did not spend itself till 1783, within a few months only of the Domine's death. Till the war began he had lived in the parsonage, the same building which had been built for Muzelius, probably soon after 1729, and which, with an addition on the north in 1835 and other and important internal improvements made at various dates since, is still in possession of the church. But at the beginning of the war, as a measure of safety, he removed to Clarkstown, where he spent the rest of his days, except his last year, which he passed at Pollifly on his wife's farm. In 1774, when the excitement that culminated in the war was running high, the Court House on the Green, at the side of the church, was burned. Tradition says the burning was not accidental. It was in the charge of, and was in part occupied as a residence by, Ebenezer Wood, the maternal grandfather of Anna Maria Shatzel, wife of the Rev. Isaac D. Cole, a later pastor of the Tappan church. He was Deputy Sheriff of the county for a half-century, a devotee of the American cause, and an exaltedly incorruptible patriot. The burning of the Court House is traditionally charged to his enemies. He lost all he had by the fire. The old brick and stone house already spoken of, built in 1700 and still standing, was honored during the war, as already stated, by becoming the place of sojourn on several occasions of General Washington. The country all around in Rockland (then part of Orange) and Bergen counties was demoralized by raids and devastations. Especially was this period memorable at Tappan for connection with the confinement, trial, and execution of Major John André of the British army. He was confined in the old '76 Stone House, built in 1755 and still standing,

though as a ruin. He was tried in the church (the first edifice, built in 1716), and was executed on a high elevation to the west of the village.¹ We do not need here to speak at any length of the war period, but it must have tested the ministerial character and the personal heroism of Domine Verbryck to the utmost. I have said that at the beginning of the outbreak he lived in the Tappan parsonage. He had four sons, Bernardus, Hendrick Van Der Linde, Samuel Gerritsen, and Roelof. These sons had cultivated the parsonage glebe. On the 28th of June, 1778, during the war, Hendrick married Antje Johnson at Passaic. His brother, Samuel Gerritsen, in 1777, when 16 years old, engaged among volunteers for a brief special duty. Then he went to Pollifly (Pulavly) to work on the farm of his Van Der Linde grandparents. Three days after reaching there he was arrested by the regulars and taken to New York, where he was confined in the "Debtors' Jail." He was offered release if he would take an oath of allegiance, but he refused. Becoming very ill and emaciated, he was removed from the jail at the solicitation of his friends, that they might be permitted to take care of him. But he was not exchanged till he had been a captive three years and three months. Then he returned to his home, but soon after he enlisted in the American army and became an officer in the Hackensack Company under Captain Ward. During the earlier days of his imprisonment Domine Verbryck used to ride down from

¹ André was executed upon a gallows, October 2, 1780. A summer book of the West Shore Railroad says "This is an error," and affirms that through the magnanimity of General Washington he was "shot as a soldier, and not hanged as a spy." But I myself have seen people who saw him hanged. A full description of the hanging, from Dr. Thatcher, an eye-witness, is given in Beers & Co.'s "Rockland County History," pp. 71, 72.

The remains of André lay undisturbed in the grave near the scaffold till the 15th of August, 1821, when, under a British commission, they were exhumed and removed to England. They were interred in Westminster Abbey on the 28th of November following. The account of these transactions is well given in the same "History," pp. 74-76.

Clarkstown to see his boys. In one of his rides he very narrowly escaped being taken and imprisoned, through a warning by a slave. In August, 1781, as will be seen below, the son, Samuel Gerritsen, married and settled on what has ever since been known as the Verbryck family residence on the road to Piermont. Soon after the close of the war Domine Verbryck was taken suddenly ill at this son's house on a Sabbath day as his congregation was just gathering to hear him preach in the church. He died on the 31st of January, 1784.¹

All his four sons named above continued to live on a long way into the present century. Many persons yet living knew all of them well. Samuel Gerritsen (familiarly known as Samuel G.), born March 15, 1761, lived till October 3, 1849, dying at last at over 88 years of age. He was for forty years—from 1796 down to the dedication of the present church building (1836)—clerk and chorister of the church. His services in reading and singing were all in the Dutch language. He was a man of exalted piety. He outlived most of the local people of the war period, and in his extreme old age was an exceptionally interesting man. Retaining in a good degree his memory, and full of reminiscences of the war, he was a great attraction, to young people especially, who never tired of listening to him as he told of General Washington's sojourns at Tappan, of Major André's unhappy end, and of the various thrilling incidents which occurred a century ago on this old historic ground.

I regret more than words can express that I am unable to speak of Domine Verbryck as a preacher from any personal hearsay. Every reference made to him in my boyhood hearing was to his character and courage as a man for his remarkable times. His excellent judgment and his great success in holding and building up his church against the plotting and the open and organized opposition of Muzelius, his great efficiency in conceiving and bringing about

¹ His will, drawn up by his friend Mr. John Haring, January 30, 1784, the day before his death, is published in Beers & Co.'s "History," pp. 231, 232.

the establishment of Queens (now Rutgers) College, and his heroic conduct during the war—these filled all the talk I ever heard about him. No allusion was ever made to his preaching. My citations from the minutes of the Coetus and Conferentie, however, furnish abundant ground for believing that in the pulpit he was scholarly, evangelical, earnest, and fearless. They also reveal that, while he was true to the church, he was stronger than mere forms and usages. He was in every respect ahead of his times, and a born leader. He had strong men and women in his church, who kept up with him and finally shared in his triumphs. But he had left some people of different stamp far behind him when he reached the famous goal of 1771.

There is no evidence that secular business transactions, outside of ordinary routine, were numerous during the pastorate of Domine Verbryck. The church was absorbed with the matters of the time. Among its papers still preserved are numerous communications from the Coetus, signed by noted ministers, and of considerable interest to the antiquarian. There are two or three papers written by Muzelius upon the arrangements made for his support. In one, dated October 11, 1753, he binds himself legally, in the sum of two hundred pounds, not to preach or perform any ministerial acts publicly or privately in Reformed Dutch congregations in the towns of Tappan and Kakiat; not to foment nor encourage schisms, divisions, or dissensions among the people of the said congregations; and not to refuse or neglect to deliver up to the Tappan congregation the house and glebe, etc., etc. This paper and two or three others from which I might quote show to what lengths the difficulties were carried to which they allude.

Among the treasures of the Consistory's archives is an unbound book of accounts, whose dates begin with 1724. It describes the “*gestoelten en bancken*” (pews and benches) in the church, and gives their occupants. The sides of the house, east and west, were devoted to the women. The middle was occupied by the men. There were twenty slips in each of the galleries. In 1753 Susanna Verbryck, “*de predikants vrouw*” (the preacher's wife), sat

“in de banck achter diaconen” (in the bench behind the deacons). The schoolmaster, Hermanus Van Huysen, occupied No. 13 in the east gallery. The church was fully taken up. In the days when this account was kept it had but to be opened to be sure of being filled.

In 1783 the church first secured incorporation. As its property lay both in New York and New Jersey, it had to obtain two acts. The one from the New York Legislature, referring to the parsonage glebe of fifty-five acres and its buildings and appurtenances, bears date February 25, 1783. It provides, in the usual form, that the “ministers, elders, and deacons,” and their successors from time to time elected, “are made and constituted a corporation and body politic in law and fact,” etc., etc. It is curious that from this time forward to November, 1792, the officers in their minutes seem wholly to forget the word “Consistory,” and always call themselves “The Corporation.” At this last-named date, however, this title is dropped, and the old name “The Consistory” returns to its former and usual place.

In this connection, though the event falls within the next pastor’s period, I add that on the 9th of September, 1788, a similar act of incorporation was passed by the New Jersey Legislature to cover the forty-two acres of land lying within that State. The New York act is recorded on the church book, but the New Jersey act is not. It was at once after the passage of the New York act that the seal was devised to which I have already referred, and to which we of to-day are indebted for the only original representation we have of the church building of 1716.

I close the period of Domine Verbryck with a statement in regard to the church records. The *baptismal* record was kept up without a break. The baptisms of Domine Bert-holf, as I have shown (1694-1725), were 465 in number. At the end of Domine Muzelius’ regular pastorate (1750) the total number from 1694 had reached 1,590. At the end of Domine Verbryck’s life they stood at 2,763. The *marriage* record remains for us for the first four years of Domine

Verbryck (September 23, 1750, to October 3, 1754). During these years 93 marriages were added to the roll. From this time onward through this pastorate the marriage record fails. The *member* roll was also maintained through the first four years, from December 19, 1750, to July 4, 1754. For the rest of the period till 1784 it also wholly fails (see list of members with statement in our Appendix). The records were kept, of course, but on papers which have been lost. This is all we can say.

To the account thus given of Domine Verbryck and his period I add a table of his family, including all his children and all his grandchildren. Almost all of them are taken from the old record book at Tappan. The rest come from the printed Hackensack and Schraalenbergh records.

The lineage and marriage of the parents, Domine Samuel Verbryck and Susanna Van Der Linde, with places and dates, have been already given. They had six children, all born and baptized at Tappan, as follows:

1. Ariaentje Verbryck, b. July 18, bapt. July 28, 1751. Never married.
2. Bernardus Verbryck, b. March 1, bapt. March 11, 1753. Married Maria Beem at Pompton, date unknown. Had four children (see below).
3. Hendrick Van Der Linde Verbryck, b. January 4, bapt. January 12, 1755. Married Antje Janse (Johnson) at Passaic, June 28, 1778. Had eight children (see below).
4. Jannetje Verbryck, born October 19, bapt. October 28, 1759. Died in childhood.
5. Samuel Gerritsen Verbryck, b. March 7, bapt. March 15, 1761. Married Heyltje (Helen) Remsen at Pollifly, August 6, 1781. Had nine children (see below).
6. Roelof Verbryck, b. February 25, bapt. March 9, 1766. Married Maria Haring, February 18, 1793. Had six children (see below).

GRANDCHILDREN AND GREAT-GRANDCHILDREN.

1. Children of Bernardus Verbryck and Maria Beem:

Samuel B. Verbryck, b. March 29, bapt. May 29, 1785.

Married Abigail Woolsey, time and place not now known. Had sons, Peter and Samuel.

Joost Verbryck, b. July 6, bapt. July 29, 1787. Never married.

John Verbryck, dates unknown. Never married.

Susanna Verbryck, b. January 22, bapt. February 15, 1789. Married — Beem. Had no child.

2. Children of Hendrick Van Der Linde Verbryck and Antje Janse (Johnson):

Abraham Verbryck, b. January 31, bapt. February 28, 1779, and had children, Peter, Mary Ann, Ellen, daughter (name unknown), and William A.

Johannes Verbryck, b. April 27, bapt. May 29, 1783. Never married.

Samuel Verbryck, dates unknown. Married — Storms. Had children, Catharine and Mary Ann.

Hendrick Van Der Linde Verbryck, Jr., b. September 6, bapt. October 2, 1785. Nothing more known about him now.

Lena Verbryck, b. June 12, bapt. July 2, 1788. Married James Vanderhoof, and had children, Harry, John, and Bogert.

Benjamin Van Der Linde Verbryck, b. October 29, bapt. November 2, 1792. Married —, and had a son, Benjamin.

Maria Verbryck, b. December 30, 1794, bapt. February 1, 1795. Married Wilhelmus Mabie, and had children, Ann and John.

Susanna Verbryck, b. August 4, bapt. —, 1797. Married Edward Larey.

3. Children of Samuel Gerritsen Verbryck and Heyltje Remsen:

Susanna Verbryck, b. August 4, bapt. September 1, 1782. Married Gerrit Edwards at Tappan, April 23, 1799, and had children, Grietje, Heyltje, Elizabeth, Jane Verbryck, Eleanor, James, and Samuel Gerritsen.

Angenietje (Agnes) Verbryck, b. October 14, bapt. November 13, 1785. Married, first, Jeremiah N. Williamson at Tappan, November 3, 1803, and had two children, Heyltje and Elizabeth; second, William Stotthoff at Bedford, L. I., June 2, 1821, and had three children, Phoebe, Abraham, and Samuel Gerritsen.

Samuel S. Verbryck, b. September 30, bapt. October 25, 1787. Married Maria Mabee, widow of David Haring, at Tappan, December 24, 1814, and had one son, David Haring Verbryck.

Remsen Verbryck, b. September 4, bapt. October 2, 1789. Married Elizabeth Vervalen at Tappan, July 14, 1808, and had one son, Samuel Gerritsen.

Jannetje Verbryck, b. February 7, bapt. February 22, 1792. Married Richard Ellsworth at Tappan, September 17, 1813, and had children, Hester Ann, infant (name not now known), Samuel G., Amelia, Harriet, Ann Haring, Caroline, Juliette, Helen Maria, and Phoebe Jane.

Femmetje (Phoebe) Verbryck, b. March 13, bapt. April 1, 1795. Married John J. Haring at Tappan, December 6, 1832. No children.

Maria Verbryck, b. June 17, bapt. July 8, 1798. Married Samuel Sneden at Tappan, December 19, 1821, and had children, Phoebe Ann, Susan, Samuel Gerritzen (died young), Garretson, William, Mary Helen (died young), and John.

John S. Verbryck, b. July 19, bapt. August 12, 1801. Married Eleanor Vervalen at Tappan, February 28, 1824, and had children, Helen Ann, Benjamin Kirby, and Jane Elizabeth.

James Verbryck, b. April 25, bapt. May 19, 1805. Married Sarah Ann Outwater at Tappan, June 14, 1838. One child, Helen Elizabeth.

4. Children of Roelof Verbryck and Maria Haring:

Samuel R. Verbryck, b. March 25, bapt. April 3, 1795. Married Maria Talman at Tappan, April 17, 1813, and had children, Mary Ann and Cornelia.

Abraham Haring Verbryck, b. October 2, bapt. November 11, 1798. Married Annetje Garretson near Para-

mus, date not now known, and had children, Ralph (or Roelof), Philander Berkelow, John, James, William, and Maria. Abraham was a physician. After practising for a time at the East, he removed to Milwaukee in the spring of 1839, and several years later to Chillicothe, Mo., where he died at about 76 years of age.

Margaret Verbryck, b. about 1805. Never married.

John Verbryck, b. July 17, bapt. August 5, 1808. Never married.

Gerritsen Verbryck, b. April 1, bapt. April 20, 1811.

Married in Wisconsin and had several children. Trace lost.

Sarah Verbryck, b. April 24, bapt. May 21, 1815. Married Cornelius Mabie at Tappan in 1838, and had children, Adolphus C., Alesta Loretta, Rachel Sonora, and John William.

REV. NICHOLAS LANSING.

(*Third Pastor.*)

DATE OF CALL, AUGUST 11, 1784—INSTALLED DECEMBER 5, 1784.

The Lansing family were residents of Albany, N. Y., from 1650. The father of the Domine was John Jacob Lansing, who was baptized in the Reformed Church of Albany, December 23, 1715, and died April 19, 1808,¹ at over 92 years of age. His mother was Catharina Schuyler, daughter of Nicholas Schuyler and Elsie Wendell. She was born December, 1723, and died March 31, 1797, aged 73 years and 7 months. The marriage took place about 1747. She was the third wife, the first, Rachel Lievens, and the second, Cathlyna Van Schaick, having left no offspring. Catharina Schuyler had five children :

Nicholas, bapt. September 11, 1748. Married Dorcas Sarah Dickinson. He died at Tappan, September 26, 1835. The inscription on his tombstone says he was born September 20, 1748. This statement, and the church record as to the date of his baptism, September 11, do not agree. The birth date, September 20, was given by the Domine himself to my father, who

¹ The furthest back Lansing ancestor of whom we now have knowledge was Frederick Lansing, of the town of Hassel, in the Province of Overyssel, Holland, born certainly not later than 1600. He never came to America.

The first *American* ancestor was *his* son, Gerrit Frederick Lansing, who settled in Albany about 1650, with three sons and three daughters, all born in Hassel.

Gerrit Gerritsen Lansing, oldest of these six children, married Elsie, daughter of Wouter Van Wythorst, and had nine children.

The sixth of these nine children (the fifth son) was Jacob Gerritsen Lansing, born June 6, 1681. He married Helena Glen, daughter of Jacob Sanders Glen and Catharine Van Witbeck, about 1710. These were the parents of John Jacob, the father of Domine Lansing.



JOHN J. LANSING
(Father of Rev. Nicholas Lansing)

BAPTIZED DECEMBER 23, 1715. DIED APRIL 19, 1808.

From an original portrait, taken in his ninetieth year, and now in possession of children of his great grandson, the late Marcena M. Dickinson, of Nyack, N. Y.

prepared the inscription for the stone. Perhaps the Domine had adapted his reckoning to the New, while the church book statement may be given in the Old Style.

Lena (Helena), bapt. November 4, 1750. She m., first, John Zabriskie, January 11, 1776; and second, Abraham Oothout, November 14, 1787.

Jacob J., bapt. August 19, 1753. Married Jannetje Heyer about 1783, and had one child only, a daughter. A picture is herewith given of this entire family.

Philip, bapt. November 28, 1756.

Elsie, bapt. July 15, 1759. Married Charles Dickinson. Both of these and two of their children, Cornelia and Catharine, died in the membership of the Tappan church.

John J. Lansing and his family lived in Albany, on the west side of Broadway, the fourth door north of Maiden Lane. They were connected with the historic Reformed church of the city under the pastorate of Dr. Eilardus Westerlo (1760-1790).

The Dickinson family has been noted in our country in church and state, and in connection with education and learning. No doubt its branches are all from a common ancestor. Its genealogy has been written in lines, but not exhaustively. The father of Doreas Sarah Dickinson (I cannot yet trace her further back) was Charles Dickinson, Sr., of New York City, born not later than 1720, at one time a city alderman from the Fifth Ward. He married, at least as early as 1743, Belitje (Isabella), daughter of Cornelis Bogart and Cornelia Van Duyn, who had been married May 1, 1720. Belitje survived her husband, and married, second, Robert Ray, March 1, 1763.

I know of three children of Charles Dickinson, Sr., and Belitje Bogart. One, Cornelia, is given on the New York Church Records as baptized September 12, 1744. Another, Charles, Jr., I knew intimately for many years. He was born November 18, 1752, and died August, 1836. The third is Dorcas Sarah, wife of Domine Lansing.

Charles Dickinson, Jr., and his wife, Elsie Lansing, sister of the Domine, lived in New York City when I first knew them. They removed to Tappan about 1828, and

lived there till they died. Mrs. Dickinson's death occurred April 29, 1837. They were people of superior character and of baronial manners, and were highly esteemed. Their children have all passed away, and the same is true of most of their grandchildren. Some descendants of a fourth generation, however, yet remain, to whose courtesy I am indebted for clues to the family lines and for the valuable Lansing pictures which are furnished with this book.

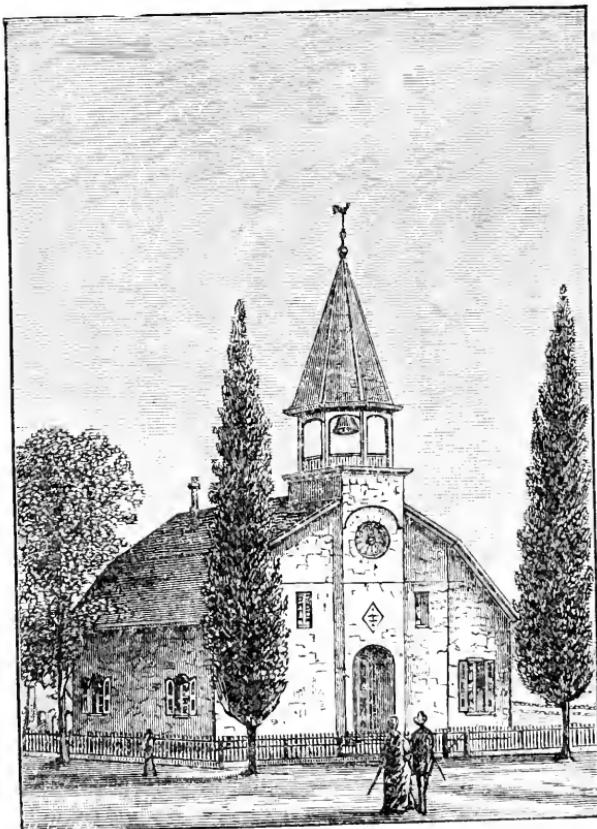
Dorcas Sarah Dickinson of course first went to Albany to live after her marriage to Domine Lansing. There she connected herself with the old historic church under Dr. Westerlo. By letter from it she united with the Tappan church, March 24, 1785. The Domine and his wife never had a child. I can give no dates of birth or death for Mrs. Lansing. She must have died about 1817, as it was always said that the Domine outlived her eighteen years. She has no tombstone at Tappan, which means that she was buried elsewhere. The Domine never married again. His niece, Miss Cornelia Dickinson, was the manager of his home to the day of his death.

Mr. Lansing had reached nearly 30 years of age before he ever thought of the ministry. He passed his early manhood as a sailor on the Hudson River, and at the time of his conversion was master of a New York and Albany sailing vessel. Brought to spiritual concern, his first exercises were a painful struggle with self-righteousness, the memory of which was more or less present with him throughout his entire ministry and tinged his preaching to a wonderful extent. It was in a prayer meeting that, under a severe assault of Satan, he first came really to feel the deep corruption and absolute helplessness of his nature, and, giving up what he saw to be a useless contest, to abandon himself to grace alone for salvation. Speaking of this experience, he used to say earnestly, in phrase derived from his early calling, "Then my proud sails came down, and I saw that I must be saved by free, sovereign, and unmerited grace." At once thereafter he felt himself powerfully drawn to the ministry. He pursued his preparatory studies under his pastor, Dr. Westerlo. On the

3d of October, 1780, he presented himself before the General Meeting of Ministers and Elders at New Paltz, N. Y., with testimonials from Dr. Westerlo and the trustees of Queens College, and asked to be examined for licensure. His request was granted, and the next day, “after a well-arranged, comprehensive, and agreeable exhibition of his thoughts upon Isa. ii. 5, in which the Rev. Body took special satisfaction,” he was examined in the languages and the other subjects required. “His sensible and ready answers gave such general satisfaction” to the Rev. Body that it promptly approved the examination and granted the license asked (see Minutes of General Synod, Introductory Volume, pp. 79 and 80).

One year later (pages 90 and 91, same volume) he appeared again before the same body, presenting for its approval a call he had received from the three congregations of the Manor of Livingston, Columbia County, New York. This made necessary his final examination for ordination. This also he passed with the same high credit to himself as his former one. His trial sermon with it was preached from Rom. vii. 1. The day of his ordination is not given, but it was before the expiration of 1781. He remained in this heavy triple charge till he received a call from the united churches of Tappan and Clarkstown, dated August 11, 1784. This call he accepted. The salary it proffered was \$425, together with the use of the parsonage and farm. He was to preach in each church every other Sabbath, and to administer the communion in each three times a year. These terms continued without appreciable change almost to the end of his life. He was installed December 5, 1784, and from that date continued to be the pastor of the two churches till 1830, when, owing to his age (82 years), he gave up Clarkstown. Of the church of Tappan, however, he continued to be pastor till his death in September, 1835. The whole period of his ministry from October, 1781, was about fifty-four years, of which fifty-one were given to the service of this church. During the last six of these years he had with him, first as an assistant and then as an associate pastor, the Rev. Isaac D. Cole.

The condition of affairs during Domine Lansing's pastorate was mostly quiet. The era of church trouble had passed away. The first event of note was the enlargement of the house of worship erected in 1716. This step was resolved upon in a meeting held August 13, 1787. The committee on the building work were Isaac Blanch and Gerrit



The Church as rebuilt in 1788.

Smith. The work was done in 1788, but the money collections and payments were not all completed till the summer of 1790. The committee made its final report and secured its discharge on the 7th of August of that year. The cost of the building proved to have been £768 15s. 7d.¹

¹ We give cuts both of the first church (see page 16) and of the second (see above). The first was in the form of a square and had a four-sided

Two further important acts of business were done within Domine Lansing's period. The *first* was the selling of the New Jersey lot of forty-two acres given to the church by the deed of 1729. The precise date of the sale is not known, but the land still belonged to the church in 1788, as it is mentioned in the New Jersey Act of Incorporation dated September 9, and also in an inventory of church property dated October 1, both of that year, and it is *not* mentioned in the next inventory, dated October 27, 1790. All this makes it certain that the sale occurred between those two dates, and that the New Jersey act was applied for to enable the church to sell it. I am told the Hackensack records have no trace of the sale. Neglect to record sales of trivial value was very common in back times. The land was sold to William Van Dalsen, and at his death roof. In reconstructing, the house was lengthened and a fine gambrel or hipped roof substituted. The spire was of open work, exposing to view the great wheel to which the bell was attached. The interior was painted in imitation of mahogany, except as to the columns that supported the roof, which were done in imitation of marble. Within the body of the church, against the sides, were stairs leading up into galleries. The gallery on the right of the pulpit was appropriated to the young men, and that on the left was for the use of the negro slaves. The maidens occupied pews below on the left of the pulpit. The pulpit was of the wine-glass form of that day, very high, and surmounted by the old-fashioned sounding board, which was ornamented with a sheaf of golden grain. It was reached on either side by a circular flight of steps. The elders and deacons, according to the usage of the Reformed Church, sat respectively in side pews on the right and left of the minister. The house, in its earliest days never artificially heated, was during my childhood imperfectly warmed in the winters by the "box stove" arrangement, one stove being placed in each of the corners near the entrance. People brought to church with them the old-fashioned foot stoves, which were passed from one to another during the service, for the warming of cold feet and hands. Sometimes a hearer would leave his pew and sit or stand near one of the stoves. These conditions prevailed down to 1835, and are vivid to my recollection. Every one went to church. Infants were taken in the arms; mothers carried them out of the church when they were restless, and brought them in again when they were quieted. All this and many more usages which we should now regard as very strange were so common here as to attract no attention a little over half a century ago.

passed by inheritance to William Van Dalsen Haring. Later still Abraham W. Haring became its owner, and he finally sold it to Hiram Slocum at \$100 an acre. Then it was laid out in lots and disposed of to French and Italian purchasers. The site and dimensions of the property are described in the deed already given. The present village of North Vale, on the Northern Railroad of New Jersey, is upon this land, and probably not far from the centre of the original lot.

The *second* was an extensive reconstruction of the parsonage in 1797, in the expense of which the two congregations of Tappan and New Hempstead (Clarkstown) shared equally. The only knowledge I have of this comes from a loose paper, still preserved, in which, under date of February 22, 1798, Abraham Haring, Peter S. Demarest, Cornelius Corns. Smith, and Jacobus Van Orden, representing themselves as “the trustees appointed by the consistories of Tappan and New Hempstead for superintending the building of the parsonage house at Tappan,” bring in a report that they have completed their work and that everything has been done according to directions.

Of course the word “building” here means important reconstructing. The house was then already over 60 years of age, and perhaps it was reroofed and interiorly renewed, the walls and beams only being preserved intact. The walls of to-day are the same within which every pastor of the church has lived since the day when the house was first erected for Domine Muzelius soon after 1729.

During the first twelve years of the present century the people of Greenbush (now Blauveltville), about half-way between Tappan and Clarkstown, became much interested in education and local elevation generally. The afterward noted Greenbush Academy was erected about 1809. It soon gained a wide reputation through the successes of an accomplished teacher named Bailey, who lived and taught in it. The teaching and speaking of the English language were taken up as never before in the locality. The neighborhood began to assert itself. The people applied to Domine Lansing and his two consistories to encourage

among them the organization of a new Reformed church. They assigned as their reasons their distance from the Tappan and Clarkstown churches, and their growing need for English preaching, which had not yet come to be common in, perhaps had not yet been introduced into, the churches named. They were repelled, but they persisted. Finally they carried their appeal to Classis. Tappan and Clarkstown were instructed by this body to look into and consider their case. The consistories met, took up and discussed it, and finally determined, to use their own words, to "oppose the request from Greenbush with all their might." The result was that the applicants at once took their case to the Presbytery of Hudson, and on the 18th of October, 1812, were organized into a Presbyterian church. This was the first break of surrounding people here from the Reformed Church fold. No doubt the pastor and consistories believed that they were acting for the best interests of the churches and the general community. But it is certain that if they had encouraged the brethren at Greenbush in their desires, the church of that neighborhood, now 82 years old, formed by our own Holland people, would have been all this time a Reformed church. The Nyack Presbyterian Church, organized April 8, 1816, originated in the same way. The people of both were purely Reformed people at the start.

The only other business matters of note that seem to have come up during Domine Lansing's time were connected with the glebe of 55 acres. On the 5th of January, 1786, the Consistory determined to sell two pieces of land, one on the east and the other on the west side of the Greenbush road, the latter "near the old school house" to which I have referred. The area sold must have amounted to about 15 acres, because in the inventories of 1788 and 1790 the glebe, at first 55 acres, is put down at "40 acres, more or less." Already, just before the death of Domine Verbryck, on the 11th of December, 1783, the cemetery on the west side of the Greenbush road had been set off from the rest of the land. Domine Verbryck was buried in it only a few days later, February 2, 1784. Perhaps his

remains were the first that were deposited within that ground.

The ministry of Domine Lansing was one of great length, but I do not know of any other prominent business matters that came up within it. The Domine was honored with the presidency of General Synod in 1809. His ministry was laborious, but certainly the last half of it was not eventful as to any special matters within the church itself. The war of 1812 passed within it. The Domine of course saw the remains of André exhumed in 1821. I have heard him spoken of in connection with the transaction. The most important event after all this was the great secession of 1822. It is impossible for me to give an account of this here (see Corwin's Manual, p. 74, on the "True Reformed Dutch Church"; also the same work upon Rev. Solomon Froeligh, pp. 274-277). The secession touched the membership of this Tappan church. Several members withdrew from it. A paper of interest is on the church minute book in connection with the event. The withdrawing members had organized themselves into a congregation of the new self-constituted body, and they now needed a house in which to worship. The paper to which I refer is a letter, signed by their elders and deacons, asking for the use of the church building for "one-half the time when it is not used by the congregation which now has it in possession." The request is strongly urged upon grounds which seemed plausible to the applicants, but, of course, it was impossible to grant it, and there is no evidence upon the book that a reply was ever made to it or that it was ever renewed. The result was the erection, in the southern part of this village, of what was long known as "The Seceders' Church," a building which has since passed through a varied experience, and of whose origin probably the present generation is largely ignorant. It is now a Methodist Episcopal house of worship. This was the second going off from this church of people who had once been firmly devoted to it. Events like these, as they come up one after another in this history, furnish

an answer to the question how this church, once the sole occupant and practically the monarch of this territory, came to lose so much of its prestige as its years were coming along.

No history of Domine Lansing's period would be complete without an adequate account of himself. I prepared a sketch of him for Beers & Co.'s "History of Rockland County" in 1884. The proper place for that sketch is in this book, in which it will be seen and read by the people and friends of this church. So, with slight modifications, I give it here.

Domine Lansing was a most unusual man. Certain remarkable peculiarities of constitutional temperament and of personal and pulpit manner, during fifty-one years of ministry in Rockland County, so impressed his individualism upon the people, and embedded him in their traditions, that his name has long been among them an inspiration of legendary spell. I was in close daily intercourse with him through his last six years, lived in the same house with him during several of his latest months, and was old enough and observant enough to understand him, being 13 years old when he died. For six years I listened to his preaching, two Sabbaths in each month, alternately in Dutch and English. I take pleasure in recalling what I can of him and committing it to this permanent form.

"Domine Lon-sen," as he was popularly called, was, as to person, figure, and movements, tall, gaunt, and ungainly. He wore the Continental dress to the day of his death, though it had been so long discarded that to most people it had already become a real curiosity. He was in such feeble health when he began his studies that his relatives opposed the step, and his physician insisted that he would never reach the pulpit. Yet he gained instead of losing in strength, and enjoyed a phenomenal vigor throughout his whole ministerial life. He may have owed his early recovered and permanently preserved health to the fact that, when unaccompanied, he took all his Sabbath rides to Clarkstown, and made all his pastoral calls, on

horseback. I have often seen him, after he had already passed his eighty-first year, run down the parsonage lawn, leap over the fence in contempt of the gate, spring on his horse, and ride away with a vigor that left me amazed. All his movements and words were nervously impulsive, and many of them were fiery and impassionate. His life was a perpetual drive of energy, applied to all matters alike, whether small or great. Yet he never broke down in his work. He had a life-long and inveterate habit of snuffing. He carried his snuff loose in his vest pocket, and used it so freely and carelessly that it became engrained into, and literally colored, his clothing from head to foot. He lived in a day when photographs were unknown, and he never would allow a painted portrait of himself to be taken.¹ For this reason I have been so minute in this pen picture, that I might convey to my readers a satisfactory idea of the person, health, and habits of this wonderful man.

No one ever doubted that Domine Lansing had been, and was, the subject of a powerful work of converting and sanctifying grace. His whole nature was pervaded with his religion and with the spirit of consecration to his Master. He had an awful horror of sin and sinning, was terribly afraid of tempters and temptations, and never discovered that he had done a wrong to any one without making haste at once to own and, if possible, to undo it. His impulsive temperament continually led him into saying and doing things which yet his deep-seated purity of soul abhorred. Thus he was constantly repenting and humbling himself. All this was lived out before his people, and proved to all who knew him the profoundness of his conversion, the deep spiritual character of the man, and the heart sincerity of his life.

In childhood I used to look upon Domine Lansing as a

¹ I have been especially fortunate in finding among the relatives a portrait of his father, John J. Lansing, taken in his ninetieth year, and also a group painting of his brother, Jacob J. Lansing, his wife, Janetje Heyer, and their daughter (only child). These paintings, reproduced, are given with this history.



JACOB J. LANSING

(Brother of Rev. Nicholas Lansing)

From an original painting, also in the hands of the Dickinson children. The ladies are his wife, Janette Hoyer, and their only child

very great scholar. He could not have been all I thought him in this respect. His opportunities for that early culture which is indispensable to elementary and refined accuracy had been limited. He was to a great extent self-made, and he started upon study in late manhood. Yet he was an indefatigable student of the Bible in its originals, and also of the Latin and Greek fathers and of the Latin theologians. I have his Hebrew Bible and some of his other books in my own library. The margins of some of these books are filled with finely written annotations, indicating that they were laboriously studied. I have personal memory of the constancy with which he pored over his books. He acquired a wonderful control over the Scriptures. Then, too, his devotion to prayer was remarkable. He believed profoundly in the saying, "*bene orasse, bene studuisse.*" He frequently spent much of a night, and sometimes a whole night, in prayer. His clothing always gave way first upon the knees. He was also a firm believer in fasting, which he practised to a large extent. So much I remember of him as a student, a man of prayer, and a man of rigid self-discipline. I have even yet much respect for his scholarship. But I now well understand that his piety and his closeness of walk and communion with God were the overtopping peculiarities of his personal life.

I have already described the wine-glass pulpit in which he preached. Every memory I have of his ascent of its winding steps, and of his services while occupying it, is a memory of intense solemnity. In going up he always prostrated himself upon the steps at full length, and remained prostrated for several minutes, evidently absorbed in earnest prayer. Then, rising, he ascended to his place with the air of a man who "walked with God." In the order of service he carried out the usages of the Reformed churches of his day. During the summer and autumn of each year he always preached twice in the church, with an interval of not more than a half-hour between the services. The second service in the church, during his whole ministry, he devoted to an exposition of a Lord's Day of the Heidelberg Catechism. The first service of the day was

never less than two hours in length, and the second was never less than an hour and a half. The morning order was begun by the clerk (Voorleser), who stood below in front of the pulpit, read the Ten Commandments, and then gave out a psalm and sang it with the people. As I have said already, the Domine's services in his later years, on his two Sabbaths of each month, were conducted alternately in Dutch and English, with the singing of each service in language to correspond. I do not know how early the first English sermon was preached at Tappan; certainly it could not have been before Domine Lansing's day. Probably he preached more or less in English from the time of his settlement. I know that the Dutch preaching maintained the ascendancy till after 1820,¹ and it was continued once every month till his death in 1835. The church employed different clerks for the different languages. The clerk for the Dutch services was the venerable Samuel G. Verbryck, of whom I have already spoken. And the first clerk for the English services of whom I have knowledge was Mr. Jacob I. Blauvelt, who is first mentioned in that capacity in the book July 22, 1826. When the clerk's part of the service ended the Domine's began. He introduced his part with the famous "*e.vordium remotum*," an exposition of the whole or some part of his Scripture reading, intended to prepare his hearers for the treatment of the main subject of the service. This exordium was often of great length; it frequently took more time than would be tolerated in our day for a regular sermon. Yet the hearers never complained. The usage was fixed, and so were the nerves of the people. But the pulpit manner of the Domine I can never forget. His eccentricities, of which, of course, I shall have shortly to speak, were not uppermost. Uppermost was grave dignity, the manner of an ambassador

¹ All the records of members, marriages, and baptisms were kept in Dutch terms till 1816. The first minutes of Consistory kept in English are dated August 4, 1783, the year of the church's incorporation. Dollars and cents, instead of pounds, shillings, and pence, are first used in a minute December 14, 1801.

from God, deeply conscious of the weight of his message, and of the delightful, or the dreadful, issues to his hearers that hung upon the earnest and faithful, or the careless and slovenly, delivery of it. Notwithstanding his naturally fiery temperament when suddenly roused, there was a benignity in the old pastor's face and a gentleness in his conversation, when his spirit was at rest, that drew my heart to him in an instant when we met in private. But in the pulpit he was a literal thunderer. He seemed to look down on us from the sky. He bottomed every sermon with the most searching analysis of the human heart, labored with terrible earnestness to dislodge unscriptural hopes, and always ended by shutting down his hearers to Christ only as the Way, the Truth, and the Life. He applied the terrors of the law till men shivered with fear, and then turned them to the grace of the Gospel and the free salvation till they clearly saw the sinner's only hope. He was a master in the realm of spiritual experience. He knew every chord of the heart and every sensation of it, and his sermons were enriched with delineations in which, as in a glass, every spirit-led hearer could see his own exercises reflected and explained. None of his eccentricities ever obscured these prevailing characteristics. Every one saw and felt that these were not put on, but were part of the man. And so in his case they served to deepen, not to injure, the effect of his profoundly earnest and intelligently weighty teachings and appeals. He had never used manuscript in the pulpit, and he had become largely repetitive in his later years. Yet even his repetitions were powerfully effective in deepening the impressions and fixing the memory of his preaching. What he repeated was not the commonplace, but always the striking. Over and over he uttered sayings of the most vital moment. He seemed to gather into a few aphoristic utterances the accumulations of a life study and a life experience, that he might be sure at last to leave his best things with his people. His sayings have long been among the floating traditions of Rockland County. They continue even yet

to affect the religious life of the whole region over which the remarkable preacher was so well known.

From what has been already said it will be understood that he was eccentric even in figure and movements. But his chief eccentricities lay in his sayings. Had they been affected they would not be noticed here. But they were of the essence of the man, and were so overruled by divine grace as to become wonderfully subservient to his life work and mission. His most ordinary speech in common life was unusual. On one occasion, after spending a tedious week of calm on a sloop between New York and Albany, during which he had been tortured with the profanity of a godless crew, being asked how he felt, he replied : "Oh, miserable! I have been in hell for the last week." He was proverbially forgetful as to the care of his horse, always placing too much reliance upon his colored servants, who were wholly wanting in concern for him. I well remember the appearance of the misused animal. And yet the Domine always drove at the top of his speed. On one occasion a person at the roadside called to him as he was riding by: "Domine, you ride as if the devil is after you." "Oh, yes," he replied, "he is always after me." At another time, in returning from Clarkstown with lady relatives in company, at a sharp turn in the road not far from his home he drove over a cow lying in his way, bringing about the complete wreck of his wagon and the scattering of the company over the road. No one was hurt. Even the cow was safe. But the ladies, of course, were much frightened. Amid the confusion the Domine, whose mental absorption had been the occasion of the catastrophe, came to a dawning sense of what had happened. His first thought, however, went to his neighbor, whose cow he feared he had injured or perhaps killed, and his first exclamation was: "No matter, my dears, I will pay for the cow—I will pay for the cow!" Such peculiarities were characteristic of his ordinary life. But it was with his pulpit and preaching that most of his eccentric utterances were connected. One of his sayings, repeated countless times in my own hearing, a quotation from old authors, meant to illustrate the real

place of works in the plan of salvation, was: "Do and live? Do and be damned! I have never said to you, Do and live, but, Live and do!" Another, intended to impress the certainty with which all his hearers were hastening to their earthly end, was: "The time will come when two men will meet upon the road, and one will say to the other, 'Did you know Domine Lansen?' 'Know him?' the other will reply—'of course I did. Who didn't know Domine Lansen?' 'Well, he's dead!'" And another still, intended to rebuke carelessness about death as the event certain to all, was: "Not afraid to die! Who says he's not afraid to die? I'm afraid to die!" This way of illustrating his points, as I remember, used to send a fearful startle through my own child nature. But there were other phases of this eccentricity that simply grew out of his rapidity of thought and speech, developing the most grotesque combinations, evidently unperceived and unsuspected by himself. Many traditions of these were afloat in my childhood. One was that once, while preaching, he fell to turning over the leaves of the Bible to find and read a passage from one of Paul's letters, saying as he did so: "Paul says—Paul says—what says Paul?" At this juncture the negroes in the gallery were whispering. The good Domine heard them, and continuing with his words, "Paul says—Paul says—what says Paul?" added in Dutch, without lifting his eyes or changing his tone, as if reading his newly found text: "Niggers mus'n't talk in the gallery." Another variety of his eccentricity is illustrated by the tradition that once, while preaching on Noah saved in the ark, he descended from the pulpit with the remark to his hearers, "I don't suppose you know how the ark looked," and began to draw an outline of the vessel in their sight. The story goes that the elders, one or more, rose from their seats, gently took him by the arm, and suggested that he was not doing a wise thing, whereupon he yielded to them at once and returned to the pulpit, saying as he went, "Well, well, if you know more than I do, all right." It is also stated that at one time, while preaching with great earnestness, he was stamping on the pulpit floor and pounding

the open Bible with terrible energy, when he heard behind him indications that the one-legged pulpit (pinned to the wall rather insecurely) was giving way. He had heard these indications before and spoken of them. At this time he took up his pulpit Bible, came down the steps, entered the clerk's desk, placed the book upon its board, and, before resuming his sermon, said: "I have told the Consistory a hundred times that this pulpit will fall. I believe they want me to break my neck." Countless traditions similar to these were in circulation in Rockland County, and also in and around Albany, in his old home, where he occasionally preached. But the power of his eccentricities lay in his illustrations of the points he made in speaking. Many times he used to say when preaching in the old stone church: "A sinner can no more save himself than I can take up this church and throw it across the river to Tarrytown." Then, too, his directness of personal application to his hearers was wonderful. Exchanging once with a brother, and preaching to a new audience, he laid the sins of the people before them with pointed finger, saying, "You know that *you* lie, that *you* get drunk, that *you* are dishonest in your dealings," and so on, alleging against them infraction of all the commandments of the decalogue, and charging them with all manner of sins, till the people were dodging about to get from under the range of that pointed finger, and wondering how the Tappan Domine could know so much about the sins of their lives. Such was the man. He was "*sui generis*." No one could imitate him. If his eccentricities had not been his nature, they would have been his defect and defeat. As they were, they added to the effectiveness of his example and his preaching. They helped to shape the character and develop the strength of his church. On one occasion, at a meeting of the Classis of Paramus, when reports from the churches were the order of the day, the president inquired for the report from Tappan (then always, and even yet often, pronounced "*Top-on*"). "What has Domine Lansen to report about *Top-on*?" "*Top-on*," said the Domine, with a sigh of sadness—"Top-on? Why, all *Top-on* is dead, and I am dead

too." The president thereupon called upon the Domine to pray for Top-on, and he complied in a manner which proved that however it might be with the congregation at Tappan, the pastor of the church was very far indeed from dead. Such, I repeat, was this most remarkable man. I could not be said to have written a history of this church if I had dealt scantly or hastily with the subject of his character and life.

He preached regularly in his turns till within two weeks of his death. His last sermon was delivered on the 13th of September, 1835. This was the year of the erection of the present church, of which I shall have to speak under the period of the next pastor. The services of the summer had been held in the old thatched barn of the parsonage property, now long since superseded. The improvised seats were crowded, and the place was thronged with people sitting and standing in and around. The Domine was feeble and had reached the barn only with the support of his Associate and elders. He said afterward that he had prayed for five times his usual strength. He must have been answered with at least strength equal to the occasion's special need. For all who heard him agreed that he delivered on this occasion one of the most powerfully impressive discourses of his life.

It was noticed that he preached as if conscious that he was uttering his last public words, and a strong impression took possession of the audience while he was speaking that this was the case. He tried to stand, but tottered. The elders feared that he would fall, and tenderly begged him to sit while speaking, which he did. He earnestly reminded the people of his past instructions. "I have never preached to you 'Do and Live,'" he said, "but always 'Live and Do.'" Recalling how much he had always dwelt upon the nature and necessity of the new birth, saving faith, true repentance, and a godly life, he repeated what he said was now necessary for them to know for their salvation, and earnestly exhorted them all to give prompt and supreme attention to the "one thing needful."

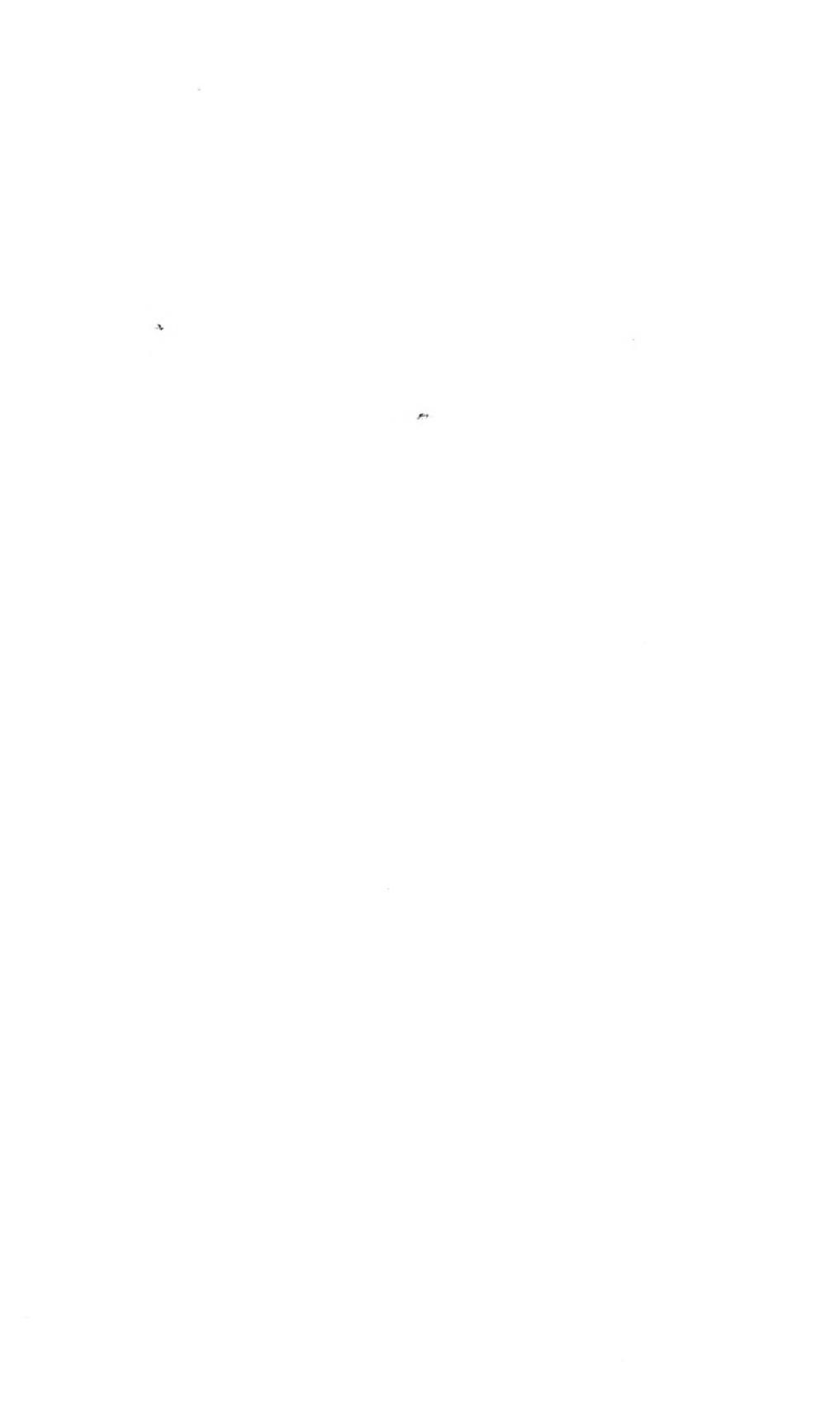
All felt that he was speaking as a dying man to dying men. At once after this he took to his bed, and on Saturday morning, September 26, very early, he passed away. All through his Christian life he had been harassed with a fear, not of the issues of death, but of the experience of dying. On his deathbed he never alluded to this, but was constantly engaged in prayer and in giving spiritual instruction to those around him. His death created a profound sensation over a large section of country, and his funeral services, at the beginning of the following week, held in the same rude sanctuary in which he had borne his last testimony for his Lord, were attended by an immense concourse of people brought together from near and from far.

Such was the earthly record and the earthly end of this earnest, godly man and powerful preacher of the Gospel of Christ. His remains, like those of his predecessors, Muzeilius and Verbryck, were interred at Tappan. They lie in the yard on the west side of the road, and the spot is still marked with the original stone, bearing the following inscription, prepared by his Associate, the Rev. Isaac D. Cole :

“In Memory of the Reverend Nicholas Lansing, Late Minister of the Gospel at Tappan. Born in the City of Albany the 20th Day of September 1748. Died 26th September 1835. Aged 87 years and 6 Days. More than fifty years a humble and zealous Servant in his Master’s cause. ‘Remember ye not that when I was yet with you I told you these things.’”

“Though dead, he yet speaketh.”

The habits of Domine Lansing, like those of Domine Verbryck, were frugal. Although he was open-hearted and liberal, yet he accumulated money. His will is in my possession now. It bequeaths \$600 for the education of young men for the ministry in the Theological Seminary at New Brunswick, N. J. The principal of this legacy is still in the possession of our General Synod. The rest of his estate he left to his natural heirs.





— Isaac D. Cole.

REV. ISAAC D. COLE.

(*Fourth Pastor.*)

NOVEMBER 1, 1829—FEBRUARY 9, 1864.

The fourth settled pastor of this church differed from any yet mentioned in being a native of Rockland County and of a lineage identified from 1695 to now with the progress of its Reformed churches. He was born at Spring Valley, January 25, 1799, but was a resident of New York City from 1802 to 1826. He became a subject of spiritual conversion in 1817, and almost at once thereafter began to prepare for college with a view to the ministry. Twice, however, in his eagerness to get forward, his sight gave way under excessive night application to study, and at last he laid aside his purpose, believing that the Lord was not with him in it. In 1821, having already taught a year or two in New York, he married Anna Maria Shatzel, daughter of John Michael Shatzel, Jr.,¹ and Barbara Wood, the latter a daughter of Ebenezer Wood, the Court House patriot of Tappan, already mentioned. After a few more years of teaching he entered the New Brunswick Theological Seminary in September, 1826, and was graduated in July, 1829. He was licensed by the Classis of New York on the 4th of August following. At his examination his trial sermon, still preserved, was upon “The Security of the Church of God.” At once the Tappan Consistory sought and procured him as an Assistant to the venerable Domine Lansing, still pastor both at Tappan and Clarkstown, though now 81 years of age. His engagement was to preach every other Sabbath and perform the pastoral work

¹ Oldest of fourteen children of John Michael Shatzel and Anna Maria Tremberin, both born in Frankfort-on-the-Main, Germany. Barbara Shatzel, his wife, died in New York of yellow fever, August 10, 1798. Anna Maria was her only child.

of the church. He took his place on the 1st of November, and passed his first winter with his family in the "Washington Headquarters," the Washington room being one of his apartments. In April, 1830, he rented, and for the next two years occupied, a well-remembered house, long ago destroyed by fire, which stood at the south end of the village, facing northward up the street. In the same month he was employed by the Reformed church of Schraalenbergh for his Sabbaths not used at Tappan. This double arrangement continued till December, 1832. In the spring of 1831 the Consistory at Tappan called him to the higher relation of Associate Pastor. At his examination by the meeting of Classis at which he accepted this call he preached his trial sermon from Isaiah liii. 5. He was ordained and installed on the 24th of May. Rev. Wilhelmus Eltinge preached the sermon, from Luke x. 56; the charges to the pastor and people were given respectively by Rev. Jefferson Wynkoop and Rev. Stephen Goetschius; and Domine Lansing offered the prayer of ordination. Early in 1832 he purchased the property on the Piermont road now owned by the Blakeney family, and opened a boarding school in addition to his pastorate. On the 12th of December he obtained his dismission from Tappan on a call he had received from the Second Reformed Church of Totowa, at Paterson, N. J. He removed to Paterson on the 16th of the same month, and was installed in his new charge on Sabbath, January 6, 1833. Having spent one year in Paterson, upon a strong recall he returned to his first charge in the next December, and resided till April, 1834, in a house at Old Tappan about two miles from the church. In April, 1834, he again rented the house he had formerly occupied at the south end of the village. In April, 1835, Domine Lansing invited him to occupy a part of the parsonage, and he complied. The congregation, during the summer following, erected the frame extension at the north end of the house for his more adequate accommodation. In September of the same year, however, as I have shown, Domine Lansing died, and he came into possession of the whole house. In it he lived till

late in 1863, when, being about to retire from his charge, he removed to the family homestead at Spring Valley, where he died, aged 79 years, 7 months, and 5 days, on the 30th of August, 1878.

The first business transaction of this church of special interest under the fourth settled pastor was the erection of its present house of worship. The church of 1788, which I have so fully described, stood till 1835. Beautiful as it must have seemed to people at the time of its erection, even to Domine Lansing himself when he preached his first sermon in it, every part of it, except its immensely strong walls, was now decayed beyond repair. The pastor saw that for the needs and mission of the church a new house of worship was imperative. On first broaching of the subject, in 1834, soon after his return from Paterson, he encountered much opposition to his views. He said not one unnecessary word, but pondered upon and prayed over his subject till he received assurance that his Lord would be with him. Then he preached to his people from the words of Haggai i. 4 : "Is it time for you, O ye, to dwell in your ceiled houses, and this house to lie waste?" His manner was tender, instructive, and persuasive. The people were impressed that the message was from the Lord and must be heeded. A movement was promptly made, and in the spring of 1835¹ the work of building was taken up. The new house was already enroofed by the middle of September. The senior pastor, who had taken great interest in it, was permitted to see it up in form before he was called away to his rest and reward. By the 1st of March, 1836, it was finished. The heartiness of the people, and the spirit with which they had carried the work through, were apparent from the fact that when it was done they were ready at once to pay for it. The whole cost of the building proper was \$10,000. The cost of the grading and fencing of the church lot, and the added

¹ About this time (June 12, 1835) the Consistory sold one-half acre in front of its churchyard to Jacob I. Blauvelt for \$275. The land included all that lies between its present yard and the Sparkill Creek.

cost of the parsonage extension, which had been made during the building of the church, increased this to a total of \$11,000. In that day new churches were paid for by the sale of their pews. There were in this church 118 pews, of which 36 were in the gallery. The floor pews were assessed at \$9,300 and the gallery pews at \$1,480 —total, \$10,780. They were offered at public sale on the 17th and 26th days of March, and brought, with premiums bid upon them, the total amount of the church's cost. The pastor, on the evening of the 26th, made this entry in his notebook, still preserved: "The sale of pews was sufficient to pay the whole cost of the church. All in delightful harmony. May brotherly love continue." The pews were sold subject to a five and a half per cent yearly assessment on valuation for the running support of the church. The Building Committee of the day were David D. Blauvelt, Stephen Powles, Tunis Haring, Jacob I. Blauvelt, and John Perry. The building contractors were John Haring, of Old Tappan, carpenter, and William Ackerman, of New York City, mason. The building was modelled mainly, perhaps exactly, after the Cedar Street Presbyterian Church of New York City, not long before distinguished as the church of the Rev. Dr. John M. Mason. The church clerks of the time were, for the Dutch service, Samuel G. Verbryck, who had filled his position since 1796; and for the English service, Jacob I. Blauvelt, whose name first appears in this connection in the Consistory minutes of July 22, 1826, but who had, I am sure, been appointed earlier. Mr. Blauvelt was also the sexton of the church. The treasurer was John S. Verbryck. The church services, as already stated, were held in the old thatched parsonage barn throughout the summer and autumn of 1835. By the coming on of the cold season the new church was so far advanced that the people could be roughly accommodated within its walls. The Dutch preaching was continued up to the very last turn for it under Domine Lansing, which occurred on the 30th of August, 1835.

The dedication of the new church took place on Wednes-

day, the 16th of March, 1836. The winter then just past had been the winter of the great fire in New York City, and it had been a winter never since equalled for its continued deep snows. On the day of this dedication bare ground had not been seen within miles of Tappan in three months. The day before (Tuesday) had been bitterly cold. But the dedication day brought with it an ominously mild and genial temperature. The dedication was an event to all the southern part of the county. It is one of my memories that two hundred and seventy sleighs were counted at the church and up and down the roads that day. The house was crowded almost to crushing. Even the pulpit was occupied upon its steps and floor. The pastor gave a brief sketch of the church's history from 1694, probably without notes, as no trace of it can now be found. The Rev. Thomas De Witt, D.D., of the New York Collegiate Church, read the sixth chapter of Second Chronicles, and preached the sermon from Psalm xxvi. 8. He also preached again in the evening from Colossians i. 12. The grateful pastor, in writing of the stirring event, made the following note upon his book: "We trust the Lord was present. It was a day long to be remembered. May the Lord fill this house with His glory. May He bless His word and ordinances, and preserve them to the people in their purity from generation to generation. May He gather in multitudes of souls here who shall praise Him eternally for His salvation!"

The taking down of the old church and the erection of the new one are almost as vividly before me yet as if going on in my presence at this moment. The hipped roof, though so hopelessly decayed, was a marvel of tenacity as to its old shingles, and the heavy wrought nails with which they were secured to the lathing. The shingles were not ripped up, according to our present way of removing a roof, but the roof was cut into large sections and hurled in masses to the ground. The strong stone walls, not less than two feet in thickness, were pulled down with chains to which several yokes of oxen were attached. Under the middle aisle of the structure was a vault so old

that even Domine Lansing had never been able to find out its history. It must, of course, have been under the old church of 1716, and lost to recognition even during its period. In it were disintegrated remains both of coffins and bodies. The contents, as I remember, were carefully boxed and replaced in the vault, which had been freshly walled up, and no doubt is in fair condition under this church to-day. In the old church this vault had been covered with a trap door, always in sight in its bare floored aisle, and had from time to time been freely entered by any one who cared to examine it. We used to wonder to what evidently once prominent Tappan or Orange County family it had belonged! It holds a secret never to be solved till the end of time.

In this connection I may speak of the church's graveyards at the time of the erection of this house. The original one, probably laid out at the building of the first church in 1716, or even at the organization of the congregation in 1694, was, as to limits, the very enclosure used for graves in the rear of this house now. I am satisfied that every foot of ground within this yard has been turned up more than once for graves. There is a tradition, in regard to which I think no one now knows it as more than a tradition, that a hundred soldiers were rudely "buried in a heap" in its northeast corner during the Revolution. There were many more stones standing in this yard in 1835 than there are now. Several of common quality have simply crumbled away. There are, however, some of more enduring character that will stand the test of many decades yet to come. To the north of this yard is another reserve of considerable size, which we always called the "colored burying ground." In the days of the slaves this had, of course, been in constant demand, but by 1835 it was not often opened. The other graveyard, on the west side of the road, set apart, as I have shown, in 1783, was, by the time of which I am speaking, already quite full of graves. Since that time it has been extended both to the north and west by the taking in of a very large area, this extension being one of the further items of church business during

the pastorate period of Rev. Isaac D. Cole. The New Cemetery, as this was called, was started on the 10th of May, 1852.

This period, of course, brought on several other matters of business. The old part of the parsonage was much changed interiorly and put in thorough repair in 1839. The Building Committee were Peter Riker, John Perry, and Isaac Sloat. The cost of the work was about \$1,680. It was in part met by the sale to John Perry, December 25, 1841, for \$227, of the church land lying north of the "colored burying ground," between the Piermont road and the Sparkill Creek, and extending to the bridge at the Outwater mill; also the point of land lying opposite this, between the Greenbush and Piermont roads.¹ Again, in 1843, a lot on the west side of the Greenbush road was leased to the pastor, who at once erected upon it the building so long known as "The Rockland Academy." This property, after his resignation in 1864, was bought from him by the church. In 1847 the old thatched barn, sacred to the memory of the summer services of 1835, and especially to the memory of Domine Lansing's last service and of the services at his funeral which so quickly followed, was reconstructed in a more modern form at a cost of \$281.47. The building of a church lecture room was determined upon May 28, 1859, and soon after carried out. The building at first stood in the angle formed by the meeting of the Old Tappan and Greenbush roads. A few years ago, however, it was removed from that site, and now stands at the rear of the church.

One of the memories of other days is of a profusion of large and imposing trees, once a notable feature of this spot. In the open lot before the church edifice, and also along the road close against its side, stood many thrifty poplars, then in this region abundant everywhere, but now hardly known. But the glory of the Church Green was the long row of plane or buttonwood ("sycamore"), popularly

¹ On the 27th of May, 1840, John V. B. Johnson was appointed chorister and sexton. He will be more fully noticed under the next pastorate.

called "buttonball" trees, which stood on its west side, stretching from the line of the Old Tappan road fully up to the site of the Rockland Academy. Their dense, grateful shade formed a perfect protection from the summer heat for the many teams driven to the church on days of service. The long lines of tie posts and rails on both sides of the road under these elegant rows of trees were always used from end to end on the Sabbaths, as from great distances around every one in all the region attended this church. Two only of those old trees now remain. They are mostly only a bright memory. Would it not be well, friends of this time-honored spot, to provide for another growth, that might become in a few years hence even more choice and beautiful than the first?¹

SKETCH OF THE PASTOR.

As before in the case of Domine Lansing, so again in the case of the fourth pastor, I commit to its proper place in this book, with some modifications, my own sketch of him prepared in 1884 for Beers & Co.'s "History of Rockland County."

Rev. Isaac D. Cole was the first child and only son of David Cole² and Elizabeth Meyer, and was born in Rock-

¹ The poplars on the east side are already replaced by a row of young and thrifitly growing maples.

² The Holland name was Kool. After the surrender of 1664 it passed into Cool. Persistent mispronunciation of it from the time of this change compelled the family to adopt the spelling used at the present time.

The furthest back Kool aneestors of whom we have knowledge now were Jacob Arentsen (Kool) and Aeltje Dirks, of Amsterdam, Holland. They never came to this country.

The first Kool aneestor who came to America was their son, Barent Jacobsen Kool, baptized in the Nieuwe Kerk of Amsterdam, May 18, 1610. In 1633, at 23 years of age, he was an officer of the West India Company in New Amsterdam, and signed official documents still extant. It is believed that he had come over as early as 1626. He married Marretje Leenderts. His family was one of nine which occupied Government houses on Brugh Straat (Bridge Street). The New York Church Records give him as still in the city in 1665. After this he removed to Ulster County, where his name is on public lists till

land County within the first year of its separate existence. His parents were both in line from ancestors in the Tappan church membership from its very earliest days. All the intermediate generations had been connected with it down to 1750, and with the Rockland County churches of Tappan, Clarkstown, and Kakiat most of them have been connected down to the present time.

1689. From this date it can be no further traced. He had nine children, all born in New Amsterdam. Some of them went with him up the Hudson and settled in and around Kingston, where they have some descendants still living to-day. One of the descendants, Cornelius C. Cole, who died in 1837, was the maternal grandfather of Rev. Matthew N. Oliver, present pastor of the Tappan church.

His oldest child, Jacob Barentsen Kool, baptized before 1639, when the New York Church Records begin, married Marretje Simons. Both became members of the Reformed church of Kingston, founded in 1660. They had eight children.

Their youngest child, Jacob Kool, was baptized at Kingston, January 1, 1673. He married Barbara Hanse (or Janse). Both united with the Tappan church, October 25, 1695. They had six children.

Their youngest child, Abraham Kool, was baptized by Domine Bertholf, November 2, 1707. He married Annetje Meyer, granddaughter of Jan Jansen Meyer and Annetje Idense Van Vorst, and daughter of Ide Meyer and Geertruyt Van Dalssen. Abraham and Annetje were both members, and Abraham was a deacon, of the Tappan church. They had eight children.

The fourth of these, Isaac Kool, born January 21, 1741, married Catharine Serven, daughter of Abraham Serven and Breechje Smith, born August 28, 1747. Both had been born and baptized in the Tappan church, and they were in due time married by a Tappan pastor, Domine Verbryck, October 15, 1764. After their marriage they settled in New City and became members of the Clarkstown church. They had fifteen children, all born at New City, of whom the eighth, David, married Elizabeth Meyer, daughter of Johannes Meyer, Jr., and Catharine Van Houten, and great-granddaughter of Jan Jansen Meyer and Annetje Idense Van Vorst. These had three children, of whom the oldest, and the only son, was the Rev. Isaac D. Cole.

This lineage has been given so fully to show how absolutely the fourth pastor had drawn his life from and through the very heart of the Tappan church. In the highest sense he was one of its own children, born to the inheritance to which, in due time, he was so heartily called.

David Cole and Elizabeth Meyer removed from Rockland County to New York City in 1802, and during their son's early childhood gave him the very best educational advantages the city enjoyed. During the time he received the benefit of two years' business training as a clerk in stores. But the wish both of himself and his parents was that he should be a scholar. His educational foundation was laid in the most solid manner. His parents, at first in the Collegiate Church under Dr. Livingston, had united with others in 1807 in starting the Northwest or Franklin Street Church, and in bringing in the ministry of the memorable Rev. Christian Bork. In this church and under its eminently spiritual-minded pastor their son received, of course, the very best pulpit and catechetical instruction, but his heart had not been moved to any special personal concern. In the summer of 1817 he was a pupil in the Greenbush Academy, under the celebrated Bailey, already mentioned. The influence of this school upon his mind must have been of great value, but, what was far more important, the spiritual atmosphere of the place was powerfully magnetic. He became a member of the Bible class of the Rev. Andrew Thompson, a deeply spiritual-minded pastor, whom I very well remember. Soon he became aroused to profound concern. On the 19th of April, 1818, he united with nearly a score of others in making a profession of faith in the Franklin Street Church. Yet a long time passed before he attained to peace and joy in believing. One morning about two years after his profession, during the progress of a remarkable revival of religion in Rockland County, while walking in the fields in great distress of spirit, his load was suddenly lifted off. All nature around him seemed instantly lighted with a gorgeous illumination. Every object appeared to reflect the glory of God. The Saviour stood before him a revealed object. The struggle was over. The filial feeling came into his heart. Almost at once his happy, grateful soul was filled with longing to honor God with every power and gift. It was pressed upon him that he could best do so through the ministry as a lifework. At once

he entered the school of Mr. John Borland, one of the first standing in New York as a medium for preparation, and put himself in course for college. How he was diverted from his intention by repeated attacks of blindness I have already stated. His subsequent experience revealed that this in his case had had special providential significance, as the difficulty proved but temporary and never returned. His sight was afterward so strong and clear that he never used glasses, but was able to read very fine print without them to his latest day. But now the Lord had other use for him for a few years, and took this method to divert him from his own views and turn him off to another line of life.

Regarding the failure of his sight as a providential indication that he was not called to the ministry, he began again to inquire what his Lord would have him do, and was led to decide upon the work of teaching, viewing it not alone as a means of reaching intellects with secular culture, but supremely as a means of reaching souls with the great salvation. At about 19 years of age, therefore, he entered upon this work, expecting it to be a work for life. At first, for about six months, he taught at Tappan Slote, now Piermont. Then he taught for a time in New York as a specialist in prominent schools. In 1821 he became principal of a public school at Bloomingdale, in the upper part of the island, and in September, 1822, he started a school for himself, which he continued to conduct for four years, till he was at last permitted to take up study for the ministry in September, 1826.

He had a very unusual aptitude and tact as a teacher. It was not simply his deep conscientiousness in his work that gave him the success that was rapidly making him noted. It was a really wonderful teaching gift. He had a rare composure of spirit, an untiring patience with the dullest minds, and a hearty sympathy with his pupils in every effort. It was a perfect delight to him to succeed in conveying ideas to others, and he was ever on the alert to find out the most effective ways of doing it. All these gifts and peculiarities are remembered yet by living per-

sons who had the fortune to be his pupils. They displayed themselves with great conspicuousness in his later profession, the ministry. The pulpit with him was a teaching desk. A wonderfully clear teacher of every subject he taught when he presided over a school, he was no less a wonderfully clear teacher of the lofty subjects of the Divine Word when he became, and as long as he continued to be, a preacher in the pulpit. It is upon this exceptional power that his reputation most solidly rests. And it appears clear that he was providentially turned aside for a few years after he first thought of the ministry, that in the experience of the school room he might most effectively develop this power to the prominence it so early attained.

In his teaching days the spirit that moved this conscientious teacher did not admit of confinement of his responsibility to the school room. From the time of his entrance on a life of decided spiritual peace the Church of Christ had been an object of warmest interest to him, and though he did not hope ever to reach a pulpit, yet he gave himself in every possible way to church interests and work. He became a church officer, and was careful in every way to honor and magnify his office. It cannot be surprising that a spirit thus exercised would be always aiming at higher things. He was now in the twenty-eighth year of his age. The trouble with the sight had passed entirely away. The drawing to the ministry came back with redoubled force. The Master's time to gratify his wish had come. In September, 1826, after consulting with his family and friends, he disposed of his school, removed to New Brunswick, and spent three years in study for the ministry. The results, including his settlement and life at Tappan, have been outlined in the preceding part of our narrative and need not be touched again.

The early association of Rev. Isaac D. Cole, first as an assistant of, and then as a colleague with, the aged Lansing for several years, had large effect upon his subsequent life and work. I have shown that the veteran pastor was a man full of faith and of the Holy Ghost, mighty in

the Scriptures, and at home in all the knowledge essential to the ministerial calling. He literally lived at the spiritual fountains. His sermons and conversations were always intensely pious and profoundly experimental. The two colleagues conceived and maintained the deepest affection for each other ; and the younger, without in the least losing his own widely different individualism, ardently and successfully studied, and came insensibly to reflect, the elder's intensely evangelical spirit. Then, too, the times at Tappan had much to do with the formation of the younger, and possibly, even at that late period of his life, affected even the elder pastor more than he himself knew. The great church secession of Bergen County, N. J., had occurred in 1822, and the universal and intense interest in the movement and in the ideas it involved, and the subjects it brought to the front, had led the whole country into a deep study, not only of the politico-ecclesiastical aspects of the secession itself, but also of the doctrines of the Gospel as they stood related to the parties, one of which (the seceding party) charged the other with sacrificing the purity of the Gospel to a time-serving policy. It was amid an intense surrounding heat of conflict that Rev. Isaac D. Cole began his ministry. This threw him at once upon his best resources, natural and acquired. And especially it drove him to the Bible and to the throne of grace for spiritual light and strength, that he might really preach Christ and Him crucified, and bring out the whole system of divine truth with greater perspicuity and power. Under this training, and under the fire of a criticism which was often more than simply severe, this pastor cultivated and succeeded in acquiring a habit of comparing Scripture with Scripture, for which he became widely known and noted in the country and in the denomination. No one ever heard him for the shortest time, even in his most desultory conversations, without receiving an indelible impression of it. It was carried into every sermon and talk to an extent and with a grasp and control to which no verbal description can do justice. It impressed every hearer with the feeling that the pastor had been

penetrated by the Holy Spirit with the very life of the Divine Word. And with this facility of comparing and applying the Scriptures was connected another remarkable gift. Owing largely, no doubt, to the carping spirit of the times, but more yet to his natural teaching instincts, he had struggled to acquire, and had succeeded in acquiring, a habit of simple speech which made him, without sacrifice of purity of language, always intelligible to the plainest hearer. Like his colleague, he never used a manuscript in the pulpit. His manner was that of a father instructing children, or that of a masterly teacher feeling after and reaching down to understandings and hearts. His words were always select and chaste. His sensitiveness to the proprieties and solemnities of the pulpit so controlled him that he was never betrayed into a vulgarism. He never aimed after what is usually known as pulpit eloquence. Yet at times, especially in the perorations of sermons, when dwelling upon the joys of Christian experience or the prospects of the children of God, or when dilating upon the peril of the neglecters of salvation, he rose to an eloquence really sublime. It carried his hearers to a Pisgah-top from which they could see over into the promised land, or it so moved them at the thought of approaching doom that the effect was electric. He lived under the habitual presence of spiritual duty and work. It shaped his life both in and out of the pulpit, and made him what he was both in himself and to the church.

In the course of his ministry at Tappan there was an occurrence in the life of this pastor to which at least a passing allusion must be made, and as to which the sources of information about it must be indicated, or our history would not be complete. A dissonance arose in the church in January, 1838. It started with an influential member of the church, took the form of expressed dissatisfaction with the doctrinal preaching of the pulpit, and soon extended to a few others in the congregation. As it came to an issue in the form of two classical trials of the pastor upon specified charges, in 1838 and 1840, as the proceedings of these trials are fully on record in the classical minutes,

and as from each side a pamphlet or book relating to it was published, any one who desires may have the means of looking fairly at the whole controversy. A fuller statement of it than we have room for here is given in my article in Beers & Co.'s "History." The classical trial of 1838 terminated without any action, in the hope that the parties themselves might be able to reach an adjustment. The later one of 1840 resulted in the dismissal of the charges and the exoneration of the pastor. The prosecuting parties withdrew from the Tappan church, and left behind them an absolutely ~~finit~~ited congregation, really strengthened in their faith and hope. Those who withdrew were unquestionably sincere and pious people. The controversy broke out, as I remember, over holdings of the pastor upon some reform movements of the day, which he regarded as at variance with the Scriptures in their methods. But in its progress it extended to the distinction between the Calvinistic and Arminian views of the doctrines of grace. The pastor's bearing during its period was characteristically quiet. Nothing he heard or saw ever led him into a hasty word. Every one around was put afresh upon the study of the Bible, in concern to understand the subjects involved. The season proved to have been one of seed-sowing. Several were brought to Christ by it. The parties who withdrew from the church better understood the pastor in later days and ranked among his warmest friends. The general result was his firmer establishment in the affection and confidence of the country. Of course I could speak more at length upon this event, but it is so near to very dear living friends, and the sources of information about it are so full and permanent and easy of access, that it is not desirable. The way was now cleared for a ministerial work which went on to its end in February, 1864, without interruption. This experience helped even further to deepen the pastor's care as to words and expressions in preaching. All the sermons of his life, while revealing their spring in the depths of a profound spiritual experience, also gave evidence of a training under peculiar influences. They were always cast into word and

phrase forms that ran remarkably clear of the prejudices of opinionated and fault-finding people. He adhered with studied closeness to the phraseology of the Bible itself, with which no fault could be justly found. He always spoke so directly to experience that hearers whose creeds were avowedly in striking disagreement with his own would constantly be thanking him for his preaching as having done them good. He seemed ever under direct baptism of the Holy Ghost, always and everywhere full of Christ. Without an effort, by the quiet dignity of his manner, he effectually kept down all undue familiarity, and yet, singularly enough, diffused a perfect ease wherever he went. His good judgment in all directions was remarkable. It sat upon him as part of his very nature. His freedom from excitability always made every one who attacked him pretty sure to defeat himself. His temperament and character always stood the severest tests. In the family, in business, in the councils of the church, in his ministerial relations and work, he was the upright and the trusted servant of the Lord Jesus Christ. It was perhaps his nature, but it was more yet his religion, to deal justly with his fellow-men to the very smallest matter of personal obligation. And his heart was large and broad in regard to the great duty and privilege of Christian liberality with his means. He abhorred selfishness in all its manifestations, and believed in and practised good works as the fruits of a living faith. He sought to be, and was, a noble illustration of a believer in Christ, living the life of faith upon the Son of God, and acting out that life in all his walk and conversation for the good of his fellow-men.

On the 16th of August, 1863 (Sabbath day), at 4 A.M., his wife, Anna Maria Shatzel, who had been from November 23, 1821, the sharer of his experience and an admirable supporter of all his way and helper in all his work, went home, just as the sun was rising, to the eternal rest and joy of heaven. And three weeks later to a day occurred the further death of his oldest daughter, Caroline, Mrs. James J. Stephens. Both left behind them the strongest evidence that they had only gone away to be with Christ.

Their remains were committed to the tomb with an unwavering faith in the glorious immortality. But the two strokes in such quick succession had the effect of depressing the heart of the pastor, now advanced in years. For some time before he had been feeling unequal to needed pastoral work, and had been thinking of giving up his charge. Upon prayerful consideration, after these deaths, he tendered his resignation to his Consistory during the fall of 1863, and on the 9th of February, 1864, the connection between himself and the church he had served for thirty-four years was, by classical act, dissolved. At once upon tendering his resignation he had removed to Spring Valley and settled upon a farm which he had inherited from his father a few years before, and upon which he had then recently erected a very pleasant dwelling, intending to make it his future earthly home. Here after a time he married again. His second wife was Harriet J. Bronson, widow of Rev. Peter Allen, formerly pastor of the West Hempstead (or "Brick") church. After a season of rest and diversion upon the farm, he again assumed for a time the work of the ministry, not as a pastor, but as a supply of the then vacant Presbyterian church of West Hempstead. This engagement continued two years. During the rest of his life he continued to officiate in pulpits upon request, as long as his strength continued, but never again assumed official relation with any church.

His life at Spring Valley was marked by the same characteristics which had marked it in Tappan. And here, as age increased, he ripened into a maturity of Christian knowledge and strength which became to the general feeling of all who knew him a gathering glory. His experience in old age was appointed to be an afflictive one. His new partner, about six years after their marriage, was stricken down with a severe and wasting fever which left her spinally affected. After five years of suffering she died on the 27th of August, 1875. This was further trial for the ripening man of God. But the trust was ready. It had been growing vigorously for more than half a century, and it did not falter here. The close of his own life, however,

was not far away. His last years were distinguished as years of earnest interest in the work of his Master in Spring Valley. The people knew they had among them a tower of spiritual strength. The pastors of the churches realized that they had at hand a strong supporter, defender, and friend. The prayer meeting of the Reformed church was regularly enriched with his presence, prayers, and experimental addresses. Its pulpit was often occupied by him, and never more to the satisfaction of its people. He often administered its ordinances, and at its communion table he was again and again the means of lifting the worshippers into liveliest communion with the Redeemer. His walks through the village were always hailed as an omen of good, as they betokened a round of kindly calls, with which long familiarity had taught the people that spiritual blessing was sure to come. And amid such blessed living and blessed doing the life of the aged minister of Christ drew near to its earthly end. In the month of July, 1878, he was seized with his last illness. For five weeks, till August 30, he was confined to his bed, and it is not too much to say that his life through these weeks was an experience of continuous dying. His exercises during this time were intensely spiritual. He spoke but little, but what he did say was in full keeping with his life. It was one constant outgiving of Bible passages, logically connected and directed to some clear end. To each of his children and grandchildren, and to every friend who called to see him, he gave his special line of instruction, in every case woven from the words of divine inspiration, with which his own soul was so powerfully vitalized. The dying was wonderfully true to the living. There was much suffering connected with it, but it carried the word with it faithfully all the way to the end.

Funeral services were held at the residence in Spring Valley on the afternoon of Monday, September 2, and again in the church at Tappan on the morning of the next day. The Rev. Thomas Mack, pastor of the Presbyterian church of West Hempstead, and the Rev. Daniel Van Pelt, pastor of the family and of the Reformed church of Spring

Valley, officiated on Monday; and on Tuesday the services were conducted by the Rev. George M. S. Blauvelt, representing the Tappan church, the Rev. Dr. John H. Duryea, representing the Classis of Paramus, the Rev. James Demarest, Sr., representing the New Brunswick Seminary Class of 1829, and the Rev. Dr. David D. Demarest, Professor in the same Seminary, representing the Church at large, and also the early pupils of the departed pastor, of whom Dr. Demarest was one. After the latter services, the remains, borne by six ministerial brethren, were carried to their resting place in the Tappan cemetery, where those of Domines Muzelius, Verbryck, and Lansing had been interred before. It is worthy of note that the remains of all the regular pastors of this church during its two hundred years who have even yet died lie in its own churchyards. The pastorates of the four covered a period extending from 1724 to 1864—in all one hundred and forty years. Their lengths were respectively twenty-five, thirty-four, fifty-one, and thirty-four years. The last two ran side by side for six years, and there was not in the entire one hundred and forty years an aggregate of vacancies amounting to two years. Few churches have reached a bi-centennial day with such a record of pastorates as this!

REV. GEORGE M. S. BLAUVELT.

(Fifth Pastor.)

FEBRUARY, 1864—FALL OF 1882.

The periods of the fifth, sixth, and seventh (present) pastors, covering the last thirty years, remain to be sketched. These pastors are all living. The time has not yet come to speak much of them as personal subjects. Their lineage and statistics, however, and the progress of the church under their pastorate, must be given to make our history complete.

The fifth settled pastor was the Rev. George Mancius Smedes Blauvelt. He entered on his charge in February, 1864, about fourteen months before the close of our civil war. He is a son of the late Rev. William Warren Blauvelt, D.D., of Lamington, N. J., and in direct line from Johannes Blauvelt,¹ one of the sixteen original patentees of the Tappan patent, and one of the five of their number

¹With utmost effort I have not yet been able to trace the line of this Johannes Blauvelt backward. The furthest back person of his surname I find on any record is Captain William Blauvelt, witness at a New York baptism, November 18, 1646. I cannot connect the latter in any direction. Rev. Mr. Blauvelt himself, in answer to a letter of inquiry, has written me the following note :

“(There is a tradition) that the family was Huguenot, and moved from France to Rotterdam some time before the general emigration after the Revocation of the Edict of Nantes (October 22, 1685); also, that the original name was Blivelt, a name which still survives in France, there being a Blivelt Bay. A Blivelt was a noted buccaneer, whose name survives in translated form in the name ‘Bluefields,’ which has lately been much seen in the newspapers in connection with the Nicaragua troubles. There are said to be Blauvelts still in Holland.”

This tradition is interesting, but presents several difficulties to an



Geo. M. S. Blauvelt.

who gave the parsonage glebe of 55 acres and the woodland tract of 42 acres to the church, October 13, 1729. He was born at Lamington, December 8, 1832, was graduated from the New York University in 1830 and from Princeton Seminary in 1853, was ordained by the Presbytery of Passaic September 21, and was pastor of Presbyterian churches successively at Chester, N. J., Racine, Wis., and Lyons Farms, N. J., from 1853 to 1864. In the latter year he received his call to Tappan, and accepted it in Classis February 9. In the fall of 1882, after a Tappan pastorate

expert in Holland names. It is enough for me here, however, to say that I cannot yet trace the line of Johannes Blauvelt backward. He and his wife are entered on the earliest Tappan church records as Johannes Blauvelt and Catje (Katie) Cornelise, and on the Orangetown census of 1702 as Johannes Gerritse and Cathrin his wife.

I am confident that we have here simply another case of the usual Holland formula, already illustrated, as we have seen, in the cases of Samuel Gerritsen (Verbryck) and Barent Jacobsen (Kool). Johannes Gerritse means Johannes, son of Gerrit. He was popularly known as Johannes Gerritse, but in the legal document (the patent of 1686) which first introduces him to us he was compelled to append the surname that had before that date been assumed by his family. On the early Tappan records appear also Abram Gerritse Blauvelt and Grietje Minnelay, who had been married in New York, April 8, 1691, and entered on record as Abram Gerritse and Grietje Minne. Perhaps, and probably, Johannes Gerritse and Abram Gerritse (both Blauvelts, as we see) were brothers, sons of Gerret (Blauvelt=Bluefield), who may never have come to this country. These things seem curious to people to whom they are new. I can throw no further light on our case in hand now.

I know of two sons of Johannes Blauvelt and Katie Cornelise—Isaac (the older), whose baptism has not yet been found, and Abraham, entered at Hackensaek as baptized December 13, 1696.

Isaac is in line to Rev. George M. S. Blauvelt. He married Elizabeth Meyer, daughter of Jan Jansen (on the church books simply Johannes) Meyer and Annetje Idense Van Vorst, and baptized at Tappan, June 1, 1695. Isaac and Elizabeth were married at Tappan, October 14, 1714.

Their son Johannes Blauvelt, born July 22, 1715, married Helena Pullen, date unknown. These had four sons : Isaac, born 1750 ; Cornelius, born July 17, 1756 ; Timothy, born April 5, 1762 ; and Abraham, born May 8, 1764. Timothy was graduated at Queens (now Rutgers) College in 1782, Isaac in 1783, and Abraham in 1789.

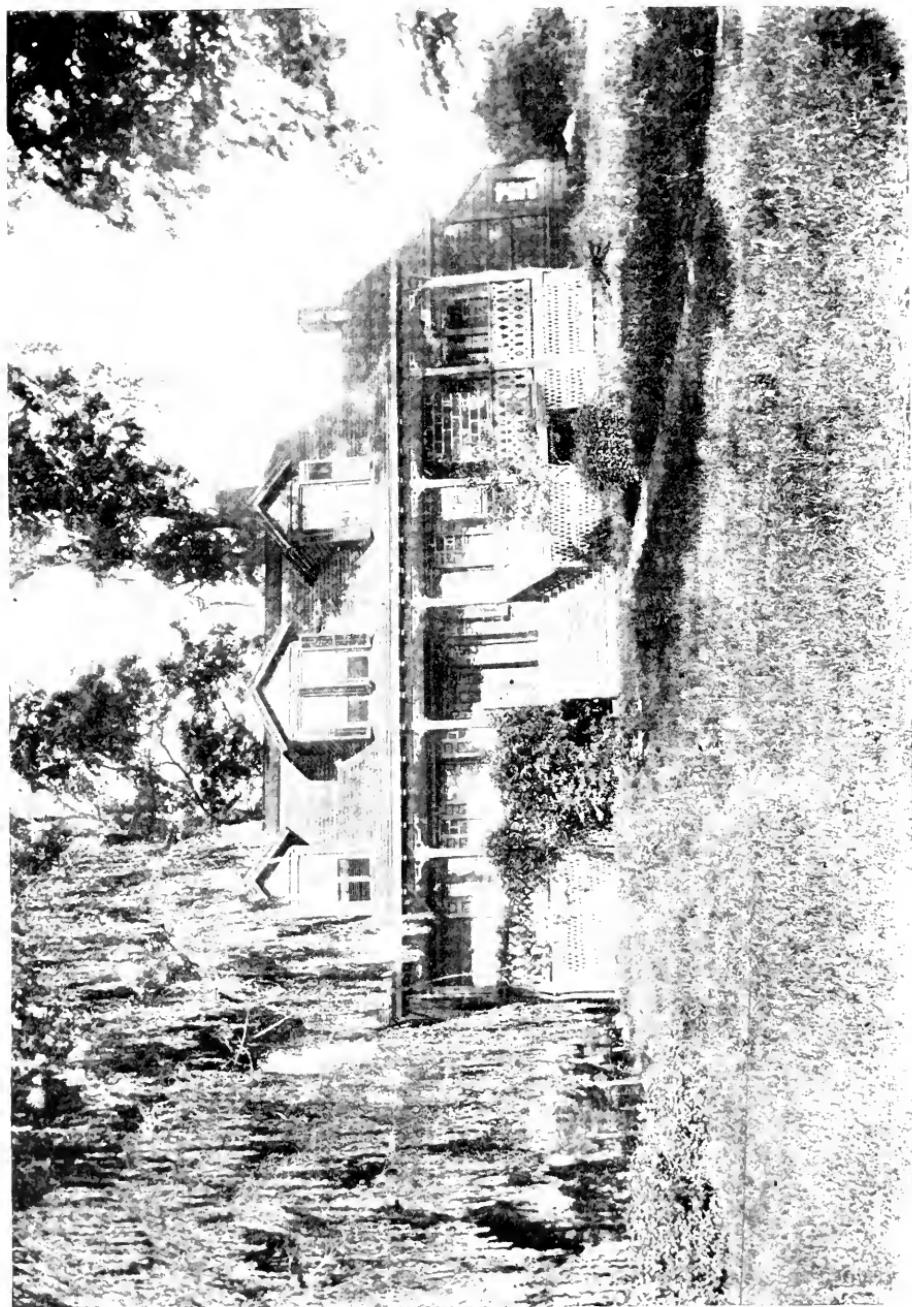
of more than eighteen years, he accepted a call from the Reformed church of Easton, Pa., and, after a service in that church till 1890, left it for the pastorate of the Reformed church of Six Mile Run (now Franklin Park), N. J., which he still holds to-day.

Rev. Mr. Blauvelt, when he settled at Tappan in February, 1864, had with him his wife, Sarah A. Holmes, daughter of Obadiah Holmes, of Brooklyn, N. Y., whom he had married in 1859, and two little sons, Frank and William Hutton. After little more than four months,

Timothy and Isaac became ministers in Reformed churches. Isaac lived to about 90 years of age, having held charges at Fishkill and Hopewell, Paramus and Saddle River. Timothy lived to preach but one sermon in public, which, however, is said to have been instrumental in the conversion of one of his hearers.

Abraham, the third son, is in line to our subject. After his graduation in 1789 he remained in New Brunswick, became the proprietor of *The New Brunswick Guardian*, now *The New Brunswick Times*, and was also a bookseller and publisher in the city. In 1810 he published Van Harlingen's translation of "Vanderkemp on the Heidelberg Catechism." He married Jane Scott, daughter of Dr. Moses Scott (Surgeon-General on Washington's staff) and Anna Johnson, and sister of the late Col. Joseph Warren Scott, a famous lawyer of New Brunswick. He became a trustee of Queens College in 1800, and was chairman of the Building Committee which erected in 1809 the edifice known as Queens College, and still standing among the later buildings, the central figure of the campus. Three of his sons, Cornelius S., William Warren, and Isaac Alstyne, were graduated from Queens College, respectively in 1810, 1814, and 1828.

Of these three sons, Rev. William Warren Blauvelt, D.D., was born in New Brunswick, June 25, 1800. After graduating in 1814, he spent several years, first in the study of law, then in teaching schools, and later as Professor of Languages in Hampden Sydney College, Va. In 1825 he was graduated from the New Brunswick Theological Seminary, and in 1826 he became pastor of the Presbyterian church of Lamington, N. J. In this pastorate, after sixty-two years more, he died in 1888. He married Anna Maria Hutton, sister of the late Rev. Mancius S. Hutton, D.D., of New York City, and granddaughter of Domine Mancius of our Reformed church of more than a hundred years ago. These were the parents of Rev. George M. S. Blauvelt. Another of their sons, Isaac Alstyne Blauvelt, also became a minister. He has been pastor for many years of the Presbyterian church of Roselle, N. J.



THE PARSONAGE

Mrs. Blauvelt died on the 11th of June of cerebro-spinal meningitis. While she was ill (such were the demands of the war times) her husband was drafted for service in the army. The people promptly, and wholly of their own motion, arose at once in his behalf and raised \$525, which was added by the Consistory to the quota from the county and applied to the procura of a substitute. After the death of Mrs. Blauvelt, Mrs. Blake, a widowed sister of the pastor, took charge of his home and children for about two years. In September, 1866, he married his present wife, Jane E. Hedges, daughter of Henry Hedges of his first charge at Chester, N. J. In the following years three daughters, Mary Hedges, Anna Gertrude and Elizabeth Hedges, were added to the family at the parsonage. Of the five children, Frank, the oldest, died of typhoid pneumonia at Tappan, February, 1879. His remains are among the treasures of the Tappan cemetery. William Hutton is a metallurgical engineer in Montana, and has a wife and infant child. Mary and Anna reside with their parents, and Elizabeth is a student at Bryn Mawr.

The business of the church and its temporal and spiritual history during this pastorate must be noted. A portion of the parsonage property north of the large new cemetery was sold to Dr. Isaac Bartow, May 31, 1864. In 1872 the pipe organ was purchased, and the necessary changes in the building for its setting, back of the pulpit, were made, the total cost being about \$2,000, which was met at once. In 1874 the sum of \$800 was expended in frescoing and otherwise redressing the interior of the church. Large and expensive improvements were also made to the parsonage, rendering it in all respects a beautiful and comfortable home. It was during this pastorate that the Jersey City & Albany Railroad Company was formed and began work. The church sold to the company so much of its roadway through the parsonage glebe as it needed, also a site for its Tappan station, for \$1,000, and leased to it besides for ninety-nine years an added portion on which the company was to pay \$60 per year. This project excited in Tappan great hopes of a rapidly increasing population.

These hopes, however, proved vain. The begun work was soon stopped, and the road lay idle for years. Later, but not during this pastorate, it was resumed, and at last went into operation as the West Shore Railroad. Of course the \$60 has been paid to the church every year, but even the road now enjoyed by the village has never contributed to the growth of the village in an appreciable degree.

The church was well attended during the eighteen years of Rev. Mr. Blauvelt. It was at one time noted for the large number of young men attending its services. After the commercial depression of 1872 the exigencies of business drew many of them away to other places. Death, too, removed many older and very important people, whose places were not all refilled. But the church held up financially. It was greatly prosperous, as has been shown above by the work it carried out. But gradual changes took place in the surrounding population. Purchasers of farms came in who had no knowledge of the church and no interest in it. Some of them had no interest in any church, or even in religion. And so in the later days of this pastorate the attendance upon the church, and of course its income, diminished. New churches, too, were started within comparatively short distances away, and before the pastor left in 1882 he noticed that the church had parted with at least some of the strength it had, during most of his time, so happily enjoyed.

In regard to the spiritual condition of the congregation under his ministry, I have asked Rev. Mr. Blauvelt to give me his own impression, and I can do nothing better than to quote some of his own words in reply:

“The most striking characteristic of the church was the indoctrination of the people and their great attachment to the Reformed system of faith. The thorough teaching of the Rev. Isaac D. Cole, who had so faithfully and for so many years labored in giving the solid meat of the Word, and also certain doctrinal controversies with which the community had been agitated and in which they had been interested, had resulted in developing very clear and pronounced convictions on the impor-

tant and fundamental truths of the Scriptures. The adherents of the original secession movement, and also those of the later secession from the secession, were still to be found in the region, and doctrinal controversy shared fully in the minds of many with the exciting political discussions of the time. Consequent upon this a very strong conservatism of thought and action in religious matters prevailed, and on the part of some there was disposition to criticise any special efforts in the line of evangelization, as having an appearance of endeavor to interfere with what was regarded as the Lord's own special work. But a season of refreshing in 1868 and 1869, through which the church was greatly enlivened and strengthened, removed this extreme conservatism. At this time a considerable number of young men made confession of their faith, with many others. All the young men were speedily found taking active part in the prayer meetings, giving them a life and interest which I hold in grateful remembrance to this day. From beginning to end in these meetings the interest never flagged. It was not unusual within the hour to have ten prayers in addition to the frequent singing and exhortations.

"With a very large portion of the people religion was a great reality, the greatest of all real things. Its gracious fruits were apparent. How well I remember the signs of God's faithfulness to His promises! What soul-satisfying interviews I had with the sick! What glorious deathbeds I witnessed! Often I came home from my visits to scenes near which the death angel was hovering, exclaiming: 'I wish I could have had Robert Ingersoll with me to-day, to hear and see what I have heard and seen. I would have demanded that he should explain it!' The witness of the Holy Spirit was ever with His truth. Scepticism would be impossible to any one who could see and hear what I saw and heard in my pastoral work in the Tappan church."

So lovingly speaks the pastor of years ago of his Tappan life and people, and then he adds the following tender words in regard to the changes by death. They form a fitting close to our account of his pastorate of eighteen years:

"Many and great were these. A lady relative who was

present at my installation, noticing the number of aged people in the audience, said to me: 'You will have many funerals here.' And this proved true. The fathers and mothers dropped off. Seats became empty in the church, and the cemetery was filling. But the departing did not go away without leaving behind them a lustre like, but more enduring than, that of the star which shoots across the heavens. We know that they have only gone before. The old church rolls hold the names of many who, if you do not find them in their homes to-day, will be found by us when we visit them in their mansions above."





W. Hall Williamson.

REV. W. HALL WILLIAMSON.

(*Sixth Pastor.*)

JULY, 1883—DECEMBER, 1889.

This pastor was not, like the fourth and fifth, from the Tappan church as to lineage. But he was from Reformed Church ancestries, through both of his parents, from the furthest back date of the denomination. He is a son of Isaac Van Doren Williamson and Maria Louisa Schenck.¹ Parents and son were born in Somerset County,

¹ The Williamson family is of Holland descent. They have resided for several generations within the bounds of the Reformed congregation of Neshanic, N. J., the old family homestead being still in their possession. Rev. Mr. Williamson's great-grandfather, Cornelius Williamson, and his wife, Magdalene Hall, a daughter of Carpenter Hall, of English ancestry, were born there, the former September 18, 1776, and the latter February 29, 1778. Their son, William H. Williamson, born August 20, 1802, married, February 4, 1826, Eliza Van Doren, daughter of Captain Van Doren, born March 25, 1809. The former died April 1, 1871, the latter September 4, 1850. These had nine children. Their son Isaac Van Doren Williamson was born November 9, 1829. He married Maria Louisa Schenck, December 26, 1850. He died in New Brunswick, April 2, 1872. These were the parents of the sixth pastor of the Tappan church.

Maria Louisa Schenck, still living, is a daughter of Gilbert Schenck and Rachel Van Liew.

The oldest Schenck ancestor now known was Peter Schenck, born at Gosh, Holland, 1547. He married Johanna Van Scherpenzeel at Doesburgh, May 17, 1580. Their son Martin, born in Holland, arrived in New Netherland June 28, 1650. His son Roelof was the first American-born ancestor of the family. He settled at Flatlands, L. I. His son Garret Roelofsen Schenck removed from Flatlands to Pleasant Valley, Monmouth County, N. J., and his son Garret Schenck settled near Ringoes, Hunterdon County. Here was born, May 26, 1750, Captain John Schenck, who became an officer in the American Revolution. He married Ida Sutphen. He died March 28, 1818. These were

New Jersey, and were brought up in the church of Neshanic under the pastorate of the Rev. Dr. Gabriel Ludlow. The son was born at Flaggtown, April 26, 1855, and baptized by Dr. Ludlow, January 26, 1856. The very same year his parents removed to Fairview, Ill., where they remained till 1860. Then they returned to New Jersey, took up their home in New Brunswick, and resided there twenty-one years. The father died there April 2, 1872.

Mr. Williamson attended the public school of New Brunswick till 1868, and later the Grammar School of Rutgers College. He was graduated from the college in 1873, and followed civil engineering till 1876. In this year he experienced conversion during a revival. Then, having taught two years at Neshanic, he entered the New Brunswick Theological Seminary, was graduated, and licensed to the ministry in 1881. At once he became pastor of the

the parents of Gilbert Schenck, who married Rachel Van Liew, February 7, 1816.

The Van Liew family is also very old. Frederick Van Liewen, son of Hendrick Van Liewen of Holland (but of French extraction), was the first American ancestor. He settled in Jamaica, L. I., in 1670. He married in 1715 Helena Denice, daughter of Jacques Denice, of The Narrows, L. I., whose wife was probably a daughter of Jacques Cortelyou, who settled in New Utrecht in 1652 and was the ancestor of the American Cortelyou family. Jacques Denice was a ferryman at The Narrows, and lost his life by drowning.

Frederick Van Liew moved (date not known) to New Jersey and became the largest land-owner in Franklin Township, Somerset County. He died November 27, 1756, and his wife, Helena Denice, March 6, 1784, aged 84 years. Their son Johannes Van Liew was born at the old homestead, April 13, 1736. He married Dorothy Lott, June 16, 1759, and died October 9, 1813. Their son Dennis Van Liew was born April 25, 1764. He moved to Clover Hill, N. J., in 1794. He married, January 1, 1789, Mary Suydam, born January 19, 1773. He was an elder in the Neshanic church many years. These were the parents of Rachel Van Liew, born May 31, 1795, and also of the Rev. John Van Liew, D.D., a Reformed Church minister for half a century, and pastor for forty-three years of the Reformed church of Readington, N. J.

This tracing shows that Rev. Mr. Williamson, like all the Tappan pastors, was throughout on all sides of Reformed Church descent.

Reformed church of Annandale, N. J. On the 2d of July he received and accepted a call to Tappan, and was installed there July 19. On the following 6th of December he married Miss A. Jeanette Barnes at Somerville, N. J. In his summer vacation of 1889 he visited the West. In the autumn he received and accepted a call to the Reformed church of Irving Park, Ill., now part of Chicago. There he was installed December 1. In 1892 he received repeated calls to the First Reformed Church of Grand Rapids. At first he declined, but finally accepted, and was installed on the 1st of May. Here he has been greatly successful, having already received in two years 96 members, 61 of them by profession. A new church has been built for him. It was dedicated September 9, 1894. The General Synod of the Reformed Church will hold its session of 1895 in this new building.

As before remarked, I cannot give personal sketches of the ministers who yet live. But I can give their work and let it speak for itself.

The incidents of this short pastorate were not numerous, but some of them are very interesting, and one of them, the revival of 1884, is of precious memory. A new church bell was presented to the church by Mr. and Mrs. Salimus Conklin in 1885, and the lecture room was moved over from its first position in the angle between the Old Tappan and Greenbush roads to its present place behind the church building. The pastor and his wife spent a few weeks in Europe in 1888.

The death of Captain John V. B. Johnson,¹ the chorister

¹ He was a son of Arthur Johnson and Ann Van Blarcom, for several years owners of the Washington Headquarters. He was received into the church by profession June 6, 1838, and elected a deacon October 19, 1839. For many years he held the double office of sexton and chorister, these offices having, down to this date, always gone together in the history of the church. He was Sunday-School Superintendent also for a long period. Under him the first musical instrument was introduced into the church, and under him came in at last the present pipe organ. His life in the church and county was one of great activity and he was widely known.

of the church since May 27, 1840, occurred August 4, 1883. He had held his office forty-three years.

The revival of 1884 was the great occurrence of this pastorate. It began in Piermont. The Tappan church held preaching services in its lecture room every evening from the middle of February to the 1st of April, Rev. William C. Stitt, Rev. Peter Van Buskirk, and other ministers assisting. Forty-five members were added at the April communion. Whole families came together. There were cases in which children led the parents. The work seemed to have especial effect upon the village, which had been very worldly and careless on the subject of religion and the church. It changed its character. Many details could be furnished of interesting conversions and of the incoming of young people, especially of young men, whose presence and part-taking in the weekly meetings and in church work added great strength. The Divine Spirit was present with special power. Perhaps the occurrence is too recent to be written up as to details.

It may be well to ask, however, whether the Tappan church adequately appreciated this important event in its history, and made as much of it as it should have made for the permanent promotion of the kingdom of Christ. Often our Lord's ministers and people find themselves wondering, after such a gracious visitation has passed by, what has become of the grace that was so active for a while. Why cannot the life of a church be in perpetual vigor? Is not this question worth the thought of the people of God?



N. W. Oliver

REV. MATTHEW NEWKIRK OLIVER.

(Present Pastor.)

INSTALLED NOVEMBER 2, 1890.

The seventh and present pastor of the church is a son of James Oliver, M.D.,¹ and Gitty Cole, of Marbletown, Ulster County, N. Y. He was one of ten children, of whom three died in childhood. Those who reached maturity were Cornelius Cole, Garret Newkirk, Christina Row, James,

¹ Andrew Oliver, with three brothers, came to America from County Armagh, in the North of Ireland, about 1740. His ancestry is supposed to have come from Scotland, and earlier still from France about the time of James V., when the two kingdoms were in friendly alliance. Of the four brothers, one settled in Orange County, N. Y., one in Pennsylvania, one in South America, and the fourth, Andrew, in Marbletown. Andrew was a surveyor and a man of education. At one time during the Revolution his house became the meeting place of the Committee of Safety, after the burning of Kingston in 1777 prevented their further meetings there. He married Ann, daughter of Daniel Brodhead, of Marbletown, and had two sons and five daughters.

His second son, James, was born in 1745 and died in 1826. He studied medicine and became eminent as a physician and surgeon. He was the preceptor of many medical students, and was the first president of the County Medical Society, in office from 1806 to 1809. Being a man of recognized general capacity, he was kept in office as supervisor of Marbletown from 1783 to 1787, and was appointed county judge in 1800. He was surgeon of the Ulster County Regiment at the battle of Saratoga, and anecdotes have come down to us of his nerve and patriotism at the time. He married Margaret, daughter of Matthew Newkirk, of Marbletown. She was born in 1755 and died in 1808. They had two children—Ann, who married John Miller, of Montgomery, and Matthew.

Matthew, born 1780, died 1865, was a farmer. He married Jane Elting, of Hurley, born 1783, died 1842. She was a sister of Revs. Wilhelmus and Cornelius Elting, many years in the ministry of the Reformed Church. Matthew was long supervisor of his town, and member

Mary Elizabeth, Esther Margaret, wife of Ralph Le Fevre of New Paltz, and Matthew Newkirk.

The last and youngest of these children (now Rev. Matthew N. Oliver) was born in Marbletown, November 12, 1834, and was prepared for college at the Liberty Normal

of the Assembly in 1830. These parents left three sons, James, Cornelius, and Richard, and three daughters, Ann, Esther, and Margaret.

James, the oldest son, was born December 24, 1806, and died October 12, 1893. He studied medicine and practised it till his eightieth year. Like his ancestors, he combined civil and financial with professional duties, and, like them, he had a fondness for landed estate. He married Gitty, daughter of Cornelius C. Cole. She was born at High Falls, May 20, 1809, and died February 12, 1873. These were the parents of the present pastor of the Tappan church.

The Cole ancestry from which the mother came was precisely the same, at its American start, as that from which the Rev. Isaac D. Cole descended. Let that be turned to and consulted till it reaches Jacob Barentsen Kool, who was in line to Rev. Isaac D. Cole. His brother, Theunis Barentsen Kool, was in line to Rev. Matthew N. Oliver. Both these brothers went with their father to Ulster County soon after the surrender of 1664. The line of the former appeared in the Tappan church in Jacob Kool in 1695. The line of the latter has appeared in the same church in Rev. Matthew N. Oliver in 1890.

From Theunis Barentsen Kool came Cornelis Theunisen Kool, who married Janneke, daughter of Lambert Huybertsen Brink and Hendrickje Cornelise, and settled in Hurley. *Their* son Cornelius Cole married Catharine Peck, of Marbletown, and had ten children. And *his* son Cornelius C. Cole, born at Hurley in 1773, died in 1837, married Christina Row, born in Milan, Dutchess County, 1775, died at High Falls 1837. These were the parents of Mrs. Dr. James Oliver, mother of the pastor of the Tappan church.

Rev. Mr. Oliver married, August 15, 1871, Miss Helen M. Thomson, daughter of Rev. Frederick B. Thomson and Catharine Voorhees Wyekoff, missionaries to Borneo, and granddaughter of Nicholas Wyekoff and Helen Voorhees, of New Brunswick. A very full article upon her parents, and alluding to her own life, is contained in Corwin's Manual, pp. 487-491, and other allusions of interest may be found in Pierson's "American Missionary Memorial" and in the "Manual of Foreign Missions," edited by Mrs. Margaret Sangster. Her influence, quietly exerted, has always been effective in fostering religious sentiments, forming warm friendships, and promoting the interests of the church.

Institute, Sullivan County, under the mathematician, Prof. John F. Stoddart, and at Kingston Academy and Dutchess County Academy, both under the charge of William McGeorge, a graduate of Glasgow University. He entered Union College in 1852 and was graduated in 1857, ranking fifth in a class of 122. He began to study law under Prof. John W. Fowler in the Poughkeepsie Law School, but was arrested in his course by failure of health, which compelled him to retire to his father's farm for rest. While at home the death of a sister changed his views as to a profession, and when his health returned he entered the New Brunswick Theological Seminary, from which he was duly graduated in 1871. Having been licensed by the Classis of Kingston, he accepted a call from Clover Hill, N. J., and was ordained and installed July 11. He remained in this charge thirteen years, during which the congregation maintained its excellent condition, an old debt on the parsonage was cancelled, and the church building was remodelled, the work being paid for, the cost having been about \$5,000.

In the spring of 1884 he received calls from Plattekill and Rosendale, both in Ulster County. The congregation of Rosendale was in a depressed condition, in debt for a new parsonage, weakened by dissension, apathetic as to religion and church work, a prey to invaders, and gradually scattering to other churches. Rev. Mr. Oliver chose to accept its call, was installed May 6, 1884, and remained at Rosendale six years. During this time the debt of over \$1,000 was paid, the church was repainted, a new lecture room was added and paid for, good feeling was re-established, the membership was more than doubled, the congregational territory was restored, and steps were taken for building what is now called "The Plains Chapel." The pastor in this locality had a great advantage in the very high regard entertained by the people for his father, Dr. James Oliver, who had practised his profession in that region for many years.

Just as he was entering his seventh year at Rosendale, overtures were made to him from Tappan. His people, on learning of this fact, presented to him a petition, signed by

every member of his congregation, urging him to remain. But he had already committed himself to the Tappan Consistory and could not recall his word. He was installed pastor at Tappan on the 2d of November, 1890. The sermon on the occasion was preached by the author of this history, a son of the Rev. Isaac D. Cole, a former pastor of the church.

In addition to his pulpit and pastoral work, Rev. Mr. Oliver has contributed many articles to the press. In the *Christian Intelligencer* he has published "Christ *vs.* Evolution" (1878), "The Bearing of Darwinism on Christian Faith," "The Johnstown Disaster, or Natural Law subservient to Spiritual Law," "Going a-fishing with John Burroughs" (1889). In the *Christian at Work* have appeared "Embryotic Resemblance *vs.* Identity of Descent" (1879), "Herbert Spencer and the Bible: Unethical Tendencies of Herbert Spencer's Ethics—Difficulties and Demands of Atheistic Evolution" (1880), "The Concessions of Herbert Spencer: Buddha not a Compeer of Christ" (1884), "The Mistakes of Strauss" (1883), "The Divine Assuagement of Remorse" (1884), "Tayler Lewis" (1884), "Christ in His Human Nature" (1888). "Renan's Life of Christ" appeared in the "Bibliotheca Sacra of 1893," and "The Sourland Mountain Mission" was published in the "History of Somerset County, N. J."

Rev. Mr. Oliver writes to me thus in a letter respecting the Tappan church of to-day:

"The Tappan church is passing through one of those crises which visit every congregation. It is in a state of transition from the old to a new order of things. The congregation is very different from what it was during the long pastorates of the former ministers. The personnel of the congregation is rapidly changing. New villages with new churches are springing up along the lines of the railroads. Travelling facilities are bringing in a new class of people. The work to be done is in some respects similar to that of forming a new congregation. In another respect it is one of readjustment to the new order of

things. The church can never regain its original territorial proportions. But there is a possibility for the new element to be won over and blended in time into a strong organization. Such a work is necessarily slow and unattended with *éclat*. Will the grand old church of the past rise in the future to a commanding position? It will if there is any sentiment of nobility in the descendants which quickens at the memory of a noble ancestry and respects their dying wishes, sinks all minor ambitions into the greater one of making the church first and self second, and which possesses sufficient refinement and culture, capable of appreciating the prestige of membership in a church such as is afforded by few churches of the land. If the people, one and all, continue to work as they have since I have been among them, with the divine blessing their future is assured."

Here my history, as arranged under pastoral periods, ends. I must speak briefly, however, before closing, upon the permanent agencies of the church and upon some of its incidental matters.

The *Sunday-School*, as an institution, is but little over a century old. For certain reasons it did not come strongly before the American public till between 1825 and 1830. I remember its introduction at Tappan. The Sunday-School Union, then of recent organization, had just published its first library of thirty volumes, at a cost, I think, of ten dollars. The school was started in 1830. Mr. Abraham D. Vervalen was its first Superintendent. The Assistant Pastor was its suggester and had his heart warmly in it. Branch schools were soon after begun in the various out-lying districts of the congregation. All these schools, for at least ten years, were held in the summers only. No doubt other Superintendents succeeded Mr. Vervalen before the school became a year-round institution. Those remembered from 1840 were John V. B. Johnson, Thomas Lippincott, John H. Wood, John T. Haring, Henry Whittemore, John T. Haring (again), William Devoe, and James Ottignon. The present Superintendent is Cornelius De Pew.

In the early days the teachers wished the children to sit with them in the gallery. The terrible wrong of diverting them from the family pews was, however, fully appreciated by the pastor and soon broken up.

I regret that no data exist from which to compute the results of the work of this school in bringing souls to Christ. Sixty years must have accomplished much. What Sunday-schools are blessed in doing should be carefully summarized in annual reports and preserved. Perhaps this suggestion will be useful to this school for its future years.

The *Prayer Meeting*, as an institution, is as old as the Church of Christ on the earth. But the regular weekly social gathering for prayer, as we of to-day know it, did not start in Rockland County with the starting of this church, nor did it become fixed till after 1850. In my childhood here there were prayer meetings sometimes, and at other times none for long periods. Prayer meetings, when held at all, were of course held in dwelling houses. At the time of my own profession of religion, in 1843, I was obliged, as a resident here, to go three miles to attend the nearest prayer meeting, which was held in the lower Greenbush neighborhood. Yet meetings were sometimes held for a considerable time in the village. But any little cause would break them up. A little unpleasant feeling, a little unpleasant weather, a spiritually chilled condition, would run the numbers down and the meetings would stop at once. One of the steps leading to regularity in the prayer meetings was the erection of a central and permanent apartment suitable for them, properly provided with means for lighting and warming, and supplied with Bibles and hymn books. It was not till the lecture room came that the prayer meeting became a fixed institution in the village. Of course, even since that time it has had a variable life. The prayer meeting is a most important agency in every church. It is the centre at which its social life must be kindled and maintained. Its singing, prayers, and addresses cannot, as to their character, be too care-

fully and wisely directed. The Tappan prayer meeting has at several periods been greatly blessed. It may have at any and all times all the power it heartily craves and asks from the Holy Spirit, and this truth imposes a vast responsibility upon its members, who are professedly banded together for the upbuilding of the kingdom of Christ.

The *Music* of the church in the olden times, as conducted in the Dutch language, was full of heart. The singing was, of course, confined to the Bible Psalter. There was no instrument, and the singers put their whole strength of voice on melody, giving to harmony little or no thought. When English singing came in a new musical dispensation came with it. We used the Collection of Psalms and Hymns compiled by Dr. Livingston in 1812. Its Psalms were metrical versions of the Bible Psalms. Very many of them had more than one section or "part"; some of them had many. The first compilation of Hymns was confined to the order and subjects of the Heidelberg Catechism. To these in time were appended some hymns called "Miscellaneous." At last, in 1831, came the first installment of "Additional Hymns." This started new life into our singing. The young pastor, himself a singer, was deeply interested in the church music. Not long before his settlement at Tappan, Van Deventer's "New Brunswick Collection of Sacred Music" appeared. It was issued in "patent notes," became very popular, and passed through at least eight editions. The pastor started a singing school with a Mr. Perkins as teacher, a very fine musician and of most attractive manners. His coming into the neighborhood was an event. Many in later days were happy to trace their love of music to that school and teacher. John V. B. Johnson was one of these. The style of the English singing in those years was that now sometimes reproduced in what are called "Old Folks' Concerts." The Dutch era of simple melody gave way under it to the dispensation of harmony. No one who has not personally passed through the intervening period from then to now can fully appreciate the development in

church music in our churches since the days when no instruments were used. I have given the dates at which the first instrument, and later the pipe organ, came into this church. The earlier leaders of the singing were the clerks, or "Voorlesers," who came down to 1835, and whose names have been given. The present musical director is Mrs. L. F. Deming, an accomplished organist. She is sustained by a choir consisting of Mr. Rodney E. Howell, *Tenor*; —, *Soprano*; Mrs. S. R. Thompson, *Alto*; and Mr. Cornelius De Pew, *Bass*, assisted by a chorus of young people, called "The Pastor's Choir."

The *Sextons*, since the days when the clerks named held the office, have been John Parsells, John A. Haring, Andrew H. Haring, and Tunis A. Haring. The present sexton is William Devoe.

The *spirit of giving* which was manifested by the land-givers of 1729 has again and again reappeared, in the long history of the church, in a liberality shown by devoted members and friends in times of need, as when the church of 1788, the church of 1835, and the parsonage extension of the same year were built; also when the many periods of repair to the church property came along, when redressings of the house of worship were called for, and when the pipe organ was purchased. In recent years some special bequests and gifts have come into realization. Mr. John P. Huyler, who united with the church by profession July 3, 1858, and died September 11, 1886, left the church \$1,000, its income to be devoted to general church uses. Mr. John G. Bell, received by profession July 1, 1876, died in October, 1884, leaving \$1,000, its interest to be used for the benefit of the Sunday-school. Mr. John T. Haring, a member since January 1, 1859, and an elder in the church to-day, has recently given \$500, which has already been invested and yields good income. Mr. Haring, as before stated, is a direct descendant of Cosyn Haring, one of the land-givers of 1729. It is said that another bequest has been made, which cannot yet be specified. The devoted pastor of the church has his whole heart in it, and proposes to be one of

five to leave \$1,000 each to it in a will. May our dear Lord dispose His friends to see in this proposition an opportunity to do something direct for Himself to the honor and glory of His Holy Name !

My last suggestion is that the people of this dear old church should be drawn warmly to it for the honor God has now put upon it in giving it these two hundred years of life. There is a self-constituted aristocracy of wealth and social connections. But the aristocracy of honorable Christian descent is immeasurably more valuable and solid. The aristocracy born of descent from generations such as those which founded a church like this, and built it up against such obstacles as it has encountered—this is an aristocracy not bought with wealth, but God-given. Times change and communities change. Population has set toward this centre slowly in the past, but it will come in more rapidly in the future, and the Son of man will plant or sow the children of the kingdom as He pleases. But my own personal feeling toward a church out of which the very roots of my life have come is a feeling of love that it would take a convulsion to shake. If I lived in Tappan nothing but a call clearly from God could draw me away from my ancestral, birthright home. Rejoicing in the spread of my Lord's work, and praising Him for new villages springing up all round and requiring new churches, I yet would cherish my own ancestral church with strong filial pride. It would have for me an inspiring spell that nothing could break. What this church must cultivate is unity of spirit and aim. Division almost racked it to death in the eighteenth century. It laid its baleful hand upon it again in the secession days of the present century. My earnest prayer, as I praise God for the privilege of leaving behind me this history of its life, is that His Spirit may descend upon it with an irresistible power, draw and melt all its hearts into one, and make it a mighty force for service and for conquest of immortal souls. The record of its past has now been written. What shall the record of its future be ? The answer cannot come from the congrega-

tion as a mass. It must come from its individual hearts. It will grow out of its individual lives. Let us think of this. "None of us liveth to himself." Beloved friends, how can you so use this church of two centuries as to turn it to the very best account for the honoring of Christ?

AUTOGRAPHS OF FOUNDER AND PASTORS.

G. D. Stetzel

— Dan. G. Cole.

Fridericus C. Muzelius

Geo. W. L. Blauvelt

Sam'l Wright U.D. Jr. Noel Belcher

Nicholas Lansing

Matthew M. Otis.

AUTOGRAPHS OF FIRST AND SECOND VOORLEERS.

D. Stetzel

C. D. Muzelius

AUTOGRAPHS OF LAND DONORS OF 1729

Copied from Deed.

AUTOGRAPH OF THE NOTED TEACHER
From a receipt dated June 11, 1793.

Peter Burkitt

Hannah Johnson

John & Burkitt
nearby

Composer of most

original Singing

John Burkitt.

Author of
"A Child's
Christian

AUTOGRAPHS OF CHORISTERS

whose terms of office together extended from 1706 to 1893

James & Thomas
John M. Johnson

APPENDIX.

ELDERS AND DEACONS.

(From 1694 to 1894.)

COMPLETE, EXCEPT FROM 1778 TO 1782 (BOTH INCLUSIVE).

Till 1730 one elder and one deacon were chosen each year, and both were changed every year. From 1730 the Consistory has always contained four elders and four deacons. The term of service of each Consistoryman has been two years. Two elders and two deacons have been elected each year. Re-elections of outgoing men have frequently occurred. And sometimes deaths or resignations have made filling of vacancies necessary, which accounts for the election in several instances of more than two elders or two deacons at a time.

In addition to the elders and deacons this church had from the beginning an officer or officers known as Church Masters. In the deed of 1729 Gerret Blauvelt is mentioned as the Church Master of the time.

ELECTED.	ELDERS.	DEACONS.
Oct. 25, 1694	Lambert Adriaenze Smidt	Cornelis Haringh
" 1695	Daniel de Clerck	Johannes Blawvelt
" 1696	Cornelis Claesen Cuijper	Jeremij Cenniff
" 1697	Albert Minnelaij	Teunis Douwense Taelman
" 1698	Teunis Van Howteu	Cozyn Haringh
" 1699	Lambert Adriaenze Smidt	Reijnder Mijnertze (see 1708—same man)
" 1700	Daniel De Clerck	Jan Claese Cuijper
" 14, 1701	Albert Minnelay	Johannes Blawvelt
" 14, 1702	Cornelis Hearingh	Jeremij Cenniff
" 13, 1703	Cornelis Claesen Kuijper	Coizijn Hearingh
" 11, 1704	Lambert Adriaense Smidt	Jan Klaasen Kuijper
" 17, 1705	Albert Minnelaij	Abraham Blauvelt
" 16, 1706	Douwe Talema	Jakob Tyse Vlierboom
" 15, 1707	Daniel de Klerck	Dirck Stratemakers
" 13, 1708	Teunis van Houten	Reijner Heijserijck
" 11, 1709	Lammert Adriaense Smidt	Gerret Huijbertse (Blauvelt)
" 11, 1710	Albert Minnelay	Roelof Van Houten
" 17, 1711	Abram Blawvelt	Johannes Meijer
" 15, 1712	Teunis Talema	Abram Haringh

ELECTED.	ELDERS	DEACONS.
Oct. 14, 1713	Kosyn Haringh	Jakob Vlierboom
" 18, 1714	Lammert Smit	Klaes van Houten
" 12, 1715	Rynier Hyserryk	Gerret Smidt
" 28, 1716	Abraham Haringh	Cornelis Eckesen
	Barent Nagel	
" 16, 1717	Hannes Meijyer	Roeloff Van Houten
" 16, 1718	Theunis Roeloffs van Houten	Joseph Blaanvelt
" 14, 1719	Cosijn Haringh	Cornelius Smit
" 12, 1720	Lammert Ariaensz. Smit	Jacob Abrahamsz. Blaauvelt
" 11, 1721	Abraham Haringh	Jan Hogenkamp
" 17, 1722	Roeloff Theunisze van Houten	Gerrit Lammertz Smitt
" 16, 1723	Theunis Douwe Taleman	Jan Haringh (Cosijn's son)
" 31, 1725	Nicolaas van Houten	Isack Abrahamsz Blaauvelt
" 30, 1726	Cornelis Cornelisz Smit	Cornelis Lambertse Smitt
" 15, 1727	Jan Hogenkamp	Iden Meijer
	Bernardus Verveelen	
" 27, 1728	Reynier Heijserijk	Theunis Kuijper
" 12, 1729	Cornelis Ekkers	Jan Haring
	Joseph Blauvelt	Douwe Taleman
	Resolvert Naegel	
" 18, 1730	Jacob Blaeuwfeldt	Daniel Blaeuwfeldt
		Abram Haring

The regular church book has no record of elders and deacons elected between 1730 and 1750. But Domine Muzelius, on pages of the book of his schismatic church, near the end of the book, made a note of the terms of his call of November 17, 1727, and also entered the names of all the elders and deacons who served during his regular pastorate from 1727 to 1749. Of course he begins with the names from 1727. Not repeating what I have already given, I take up his list from 1730 and carry it to where it connects with the regular church book in 1750. He gives the names only, without the dates of election.

ELDERS.	DEACONS.
Gerret Huijbertse	Jacob Meyer
Gerret Smidt	Jan Van Dalsen
Wilm Velden	Johannes Blauvelt
Jan Haringh	Jan Nagel
Cornelis Smit	Cornelius Haringh
Theunis Kuijper	Arie Smidt
Klaes Van Houten	Barendt Kool
Barent Nagel	Peter Bogert
Isaac Ab. Blawvelt	Johannes Boogaert
Johannes Meyer	Andries Meijer
Daniel Blauvelt	Henry Ludlow
Jacob Polhemus	Abram Quackenbos

ELDERS.	DEACONS.
Resolvert Nagel	Abraham Blauvelt
Cornelis Smit	Cornelius Eckkes
Roelof Van Houten	Mathesis Boogaert
Jacob Blauvelt	Jacob Haringh
Cornelis Cuiper	David Blawveldt
Douwe Talema	Cornelius Smit
Abraham Haring	Jacob Quackenbos
Cornelis Smit	Arie Adriansen
Theunis Kuijper	Isaac Joh. Blauvelt
Jacobus Turneur,	Theunis Nagel
Abraham Haringh	Jan Nagel
Barent Nagel	Willem Sickels
Willem Velden	Jacobus Blauvelt
Isack Ab. Blauvelt	Myndert Hogenkamp
Gerret Smith	Jan Rijke
William Ferdon	Johannes Blauvelt
Jan Haringh	{ Adolph Lent
Roelof Van Houten	Petrus Smidt
Daniel Blauvelt	Petrus Van Houten
Garret Snedeger	Hendrick Nagel
Johannes Meyer	
{ Douwe Talema	
Cornelis Cuiper	
Jacob Blauvelt	
Johannes Blauvelt	

The elders and deacons in braces, I learn from a private paper, were in service in 1748.

Here the regular book connects with Domine Muzelius' list through its last two names in each column, by giving the full Consistory of 1750 as follows :

Jacob Blauvelt	Petrus Van Houten
Johannes Blauvelt	Hendrick Nagel
Jan Haring	Abraham Kool
Jan Nagel	Cornelius Smith
Cornelius Cuiper	

Of course all but the first two in each of these columns were elected in 1750. And now the regular book proceeds again, thus :

ELECTED.		
1751	Cornelius Smith	William Nagel
	Cornelis L. Smith	Cornelis Cuiper
1752	Abraham Haring	Pieter Oblienis
	Willem Ferdon	Johannes Haring

ELECTED.	ELDERS.	DEACONS.
1753	Cornelius Haringh Petrus Van Houten	Richard Blanch Arije Jansen
1754	Jan Corn. Haring Jan Nagel	Theunis Smit Cornelius Abra. Haring
1755	Jan Corn. Haring Willim Sickelse	Daniel Haring Daniel Verveelen
1756	Jan Corn. Haring Roelof Van Houten	Hendrick Blauvelt Gerret Eckerse
1757	Petrus Smidt Cornelius Abra. Haring	Floris Crom Hendrick Nagel
1758	Jacob Haringh Daniel Verveelen	Gerret Van Houten Teunis Blauvelt

At this point in the record stands a second entry of names as if elected in 1758. I cannot understand it, but give it as it is :

ELDERS.—Johannes Blauvelt, Johannes Haring.

DEACONS.—Johannes Vervelen, Fredericus Haring.

Oct. 28, 1759	Adolf A. Lent Hendrick Nagel	Abraham Blauvelt Frederickus Blauvelt
Nov. 2, 1760	Gerret Van Houten Gerret Eckerse	William A. Nagel Johannes Smidt
Nov. 1, 1761	Jan Cor. Haring Roelof Van Houten	Cornelius Isaac Blauveldt Johannes Bell
Oct. 31, 1762	Johannes Jos. Blauvelt Johannes Haring	Fredericus Haring Johannes Nagel
Nov. 6, 1763	Jan Nagel Jacob Haringh	Abraham Haring Hendrick Blauvelt
Dec. 2, 1764	Willim Sickelse Jan Perrie	William Haldron Abraham Abr. Haring, Jr.
Nov. 2, 1765	Abraham Haring William Nagel	David Edwards Johannes Blauvelt
Nov. 30, 1766	Abraham Blauvelt Gerret Eckerse	Fredericus Haring Johannes Nagel
Dec. 25, 1767	Abraham Quackenbos Daniel Verveelen	Abraham Blauvelt Gerret Blauvelt
Dec. 8, 1768	Cornelius Cuijper Theunis Blauvelt	Abraham Abr. Haring, Jr. Isaac Blanch
Nov. 19, 1769	Hendrick Nagel Abraham Jan Haring	Johannes Jacob Blauvelt David Haring
Dec. 6, 1770	Johannes Jos. Blauvelt Fredericus Haring	Jacob Woertendyck Thomas Blanch
Feb. 16, 1772	Willim Nagel Fredericus Blauvelt	Cornelius Blauvelt Petrus Haring
Dec. 12, 1773	Petrus Van Houten Jan Perrie	Marten Poules Johannes David Blauvelt

ELECTED.	ELDERS.	DEACONS.
Dec. 3, 1775	David Haring Thomas Blanch	Gerret Blauvelt Johannis Bell
Feb. 9, 1777	Johannes Jos. Blauvelt Gerret Haring	Cornelius Bogert Abraham Blauvelt

Here the record fails till August 4, 1783. At this date the Consistory stands thus:

ELDERS.—Tunis Blauvelt, Robert Sickles, Abraham J. Haring, Martin Poulus.

DEACONS.—Abraham T. Blauvelt, Barent H. Nagel, John I. Haring, Gerrit Jos. Blauvelt.

Jan. 5, 1784	Johannes Jos. Blauvelt Gerrit Eckersen	John Hogenkamp Matthew Bogert
Jan. 5, 1785	Frederick Blauvelt Thomas Blanch	Johannes Bell John Myndert Hogenkamp Benjamin Blackledge
Dec. 22, 1785	Cornelius Isaac Blauvelt Isaac Blanch	John G. Haring Jacob Pouleson
Dec. 26, 1786	David Haring Peter S. Demarest	John D. Haring, Jr. Johannes Sickles
Nov. 2, 1787	John Perry Johannes Jac. Blauvelt	Isaac T. Blauvelt Isaac Naugel
Dec. 6, 1788	Peter Haring Benjamin Blackledge	William Sickles Samuel G. Verbrück
Oct. 31, 1789	Gerrit I. Blauvelt Abraham Blauvelt	Abraham Ferdon John F. Haring
Oct. 21, 1790	Johannes Bell Barent Naugel	Thomas Eckerson Isaac Smith
Oct. 27, 1791	Jacobus Perry Cornelius Smith	Powles Powles Johannes T. Haring
Nov. 1, 1792	Abraham Rycker Theunis Snyder	Johannes Jacobus Blauvelt Johannes Bogert
Oct. 19, 1793	John Myndert Hogenkamp Fredericus Haring	Abraham D. Vervalen Jacobus Jos. Blauvelt
Oct. 23, 1794	Martin Powles	Resolvert Auriyansen Richard Blauvelt
Nov. 6, 1795	Dr. Thomas Outwater Johannes T. Haring	John D. Haring Jacobus Perry, Jr.
Oct. 13, 1796	William Sickles Thomas Eckerson	Daniel de Clark Johannes I. Blauvelt
Nov. 7, 1797	Isaac Nagel Jacobus I. Blauvelt	William Van Dalsen John Ferdon
Nov. 8, 1798	Isaac Smith Peter Haring	Cornelius Eckerson Isaac Haring
	Abraham Ferdon	Johannes Bogert

ELECTED.	ELDERS.	DEACONS.
Oct. 26, 1799	John F. Haring Simon Van Antwerp	Abraham I. Haring David N. Demarest
Nov. 23, 1800	Barent Nagel Isaac T. Blauvelt	John A. Blauvelt Jacob Johannes Blauvelt
Oct. 22, 1801	Johannes Joh. Blauvelt James Perry	Peter Perry
Nov. 10, 1802	Johannes Jacobus Blauvelt Peter Mabie	Daniel I. Auriyanse Peter A Haring
Oct. 19, 1803	John D. Haring Cornelis Eckerson	Jacobus Demarest Joseph G. Blauvelt
Oct. 26, 1804	Johannes Sickles William Van Dalsen	Johannes Ferdon Samuel Vervalen
Oct. 23, 1805	David N. Demarest Isaac Haring	Johannes Isaacs Blauvelt John J. Nagel
Oct. 31, 1806	Abraham J. Blauvelt Barent H. Nagel	Gerrit F. Haring Daniel Johannes Haring
Nov. 4, 1807	Peter A. Haring, Jr.	Abraham G. Blauvelt
Oct. 20, 1808	Cornelius D. Blauvelt Johannes Isaacs Blauvelt	Jacobus G. Haring
Nov. 8, 1809	Johannes W. Ferdon William Sickles	Abraham Clark [velt
	John F. Haring	Johannes Hendrickse Blau-
Nov. 10, 1810	John D. Haring	Gerrit Nagel
	Abraham Ferdon	Tunis J. Blauvelt
Nov. 13, 1811	Richard Blauvelt	Stephen Powles
	Cornelius Ackerman	Douwe Chyper
Oct. 21, 1812	John G. Bogert	Daniel John Haring
	Daniel Auriyansen	Johannes Is. Haring
Oct. 28, 1813	James Perry	Abraham Ackerman
	Jacob Blauvelt	Roelof Verbruck
Oct. 26, 1814	Garret Naugle	James Lent
	Roelof Verbruck	John J. Smith
Oct. 19, 1815	Isaac Haring	David C. Blauvelt
	Garret Haring	Abraham Clark
Oct. 30, 1816	Daniel J. Haring	Douwe Cooper
	Barent Naugle	John D. Haring
Oct. 29, 1817	William Sickels	Jacobus C. Halderom
	Tunis J. Blauvelt	Stephen Powles
Nov. 5, 1818	John J. Naugle	Jacob I. Blauvelt
	John David Haring	Cornelius J. Demarest
Oct. 6, 1819	Peter Perry	David D. Blauvelt
	Tunis Cooper	John A. Ferdon
Nov. 8, 1820	John Powles	Cornelius J. Blauvelt
	John W. Ferdon	John I. Blauvelt
Oct. 31, 1821	Frederick G. Haring	Cornelius A. Blauvelt
	Richard Blauvelt	Abraham Auriyansen

ELECTED.	ELDERS.	DEACONS.
Oct. 16, 1822	Abraham Clark	Cornelius Isaac Haring
	Daniel J. Haring	Tunis Isaac Blauvelt
Oct. 29, 1823	John Is. Haring	John A. Ferdon
	Abraham Eckerson	Abraham F. Haring
Oct. 27, 1824	Jacob T. Eckerson	John I. Blauvelt
	Stephen Powles	John I. Haring
Oct. 20, 1825	David D. Blauvelt	Garret C. Blauvelt
	Douwe Cooper	Jacob I. Blauvelt
Nov. 1, 1826	John Daniel Haring	Abraham D. Vervalen
	John W. Ferdon	Cornelius J. Demarest
Nov. 12, 1827	Cornelius J. Blauvelt	Daniel Anderson
	Jacob Blauvelt	Tunis Haring
Oct. 22, 1828	John Powles	James J. Demarest
	Abraham N. Clark	Tunis J. Blauvelt
Oct. 14, 1829	Tunis Blauvelt	John J. Blauvelt
	John F. Haring	John Demott
Oct. 20, 1830	Stephen Powles	Justin Demarest
	Samuel G. Verbryck	James Haldron
Oct. 25, 1831	David D. Blauvelt	Garret A. Eckerson
	Peter Perry	Henry Vervalen
Oct. 24, 1832	Jacob I. Blauvelt	James P. Blauvelt
	John W. Ferdon	Samuel Haring
Oct. 19, 1833	Joseph G. Blauvelt	Paul Powles
	David D. Blauvelt	Tunis Haring
Nov. 5, 1834	Abraham Clark	John S. Verbryck
	Abraham D. Vervalen	Garret C. Blauvelt
Nov. 18, 1835	David D. Blauvelt	Tunis J. Blauvelt
	Frederick I. Haring	John Demott
Nov. 6, 1836	Stephen Powles	Silas Miller
	Henry Vervalen	Cornelius J. Smith
Oct. 7, 1837	John I. Blauvelt	Garret A. Eckerson
	John J. Haring	Harmen Hoffman
Oct. 13, 1838	Samuel Haring	Jacob Ryker
	Wandle Van Antwerp	James J. Demarest
Oct. 19, 1839	Abraham Eckerson	John T. Blauvelt
	James P. Blauvelt	John V. B. Johnson
Oct. 3, 1840	Stephen Powles	Cornelius J. Smith
	Henry Vervalen	Garret C. Blauvelt
Oct. 9, 1841	Tunis Haring	Garret Eckerson
	Cornelius J. Demarest	Tunis J. Blauvelt
Oct. 1, 1842	Peter Riker	Cornelius C. Demarest
	John Powles	John Demott
Sept. 30, 1843	John I. Haring	Cornelius J. Holdrum
	Abraham F. Haring	James Schoonmaker
May 4, 1844	Stephen Powles	
Oct. 12, 1844	Jacob Riker	David Cole
	Justin Demarest	Cornelius J. Smith

ELECTED.	ELDERS.	DEACONS.
Oct. 2, 1845	Frederick J. Haring Garret C. Blauvelt	Isaac Sloat Garret A. Eckerson
Oct. 10, 1846	Samuel Haring Henry Vervalen	Tunis J. Blauvelt John Hopper
Oct. 9, 1847	John T. Blauvelt	Cornelius R. Haring
Oct. 6, 1848	James J. Demarest Cornelius J. Smith	Cornelius Van Antwerp Cornelius C. Demarest
	Tunis Haring	Richard Van Dien
Oct. 13, 1849	Garret A. Eckerson James P. Blauvelt	Cornelius J. Holdrum Cornelius C. Blauvelt
Oct. 12, 1850	Jacob Riker Peter Depew	Abraham A. Haring Nicholas Lansing Blauvelt
Oct. 11, 1851	James Schoonmaker John Demott	James A. Eckerson Peter T. Haring
Oct. 16, 1852	John J. Haring Richard Van Dien	David J. Blauvelt Cornelius R. Haring
Oct. 15, 1853	Albert M. Bogert James J. Demarest	Isaac Sloat Tunis J. Blauvelt
Oct. 14, 1854	Justiu Demarest Abraham A. Haring	Cornelius G. Blauvelt Henry Stephens
Oct. 12, 1855	John T. Blauvelt Cornelius J. Smith	Cornelius J. Holdrum Samuel A. Haring
Oct. 11, 1856	Cornelius Van Antwerp Richard Van Dien	N. Lansing Blauvelt James A. Eckerson
Nov. 16, 1857	Cornelius R. Haring Garret C. Blauvelt	Peter T. Haring David J. Blauvelt
Oct. 16, 1858	Gabriel Hill Thomas Lippincott	Samuel A. Haring Cornelius J. Holdrum
Oct. 3, 1859	Frederick J. Haring James P. Blauvelt	John Haring, Jr. James A. Eckerson
Oct. 20, 1860	Henry Vervalen Abraham A. Haring	John Huyler John T. Haring
Oct. 12, 1861	Tunis Haring Cornelius J. Demarest	James D. Edwards James A. Eckerson
Oct. 17, 1862	John J. Blauvelt Samuel Haring	Peter T. Haring Howard Hasbrouck
Oct. 17, 1863	Cornelius J. Smith John A. Hopper	John J. Bogert John T. Haring
Oct. 15, 1864	Cornelius Van Antwerp Richard Van Dien	Samuel A. Haring N. Lansing Blauvelt
1865	John Haring, Jr. Garret C. Blauvelt	James A. Eckerson Cornelius J. Holdrum
Oct. 20, 1866	Gabriel Hill John Huyler	William B. Slocum George M. Haring
Oct. 19, 1867	Cornelius J. Smith Cornelius R. Haring	Howard Hasbrouck B. Kirby Verbryck
Oct. 17, 1868	James Schoonmaker John S. Verbryck	Peter T. Haring Garret Van Blarcom

ELECTED.	ELDERS.	DEACONS.
Oct. 23, 1869	Cornelius J. Holdrum James A. Eckerson	Abraham B. Haring James Bartow
Oct. 22, 1870	Richard Van Dien Garret C. Blauvelt	A. Bogert Eckerson John T. Haring
Oct. 14, 1871	Cornelius J. Holdrum James A. Eckerson	Samuel A. Haring Abraham F. Haring
Jan. 13, 1872	N. Lansing Blauvelt	
Oct. 19, 1872	John S. Verbryck John Huyler	John T. Haring A. Bogert Eckerson
Oct. 18, 1873	Abraham B. Haring Cornelius Van Antwerp	Edwin Lydecker Abraham C. Holdrum
Dec. 6, 1873	William B. Slocum	
Nov. 7, 1874	Samuel A. Haring James Schoonmaker	Isaac Haring Cornelius G. Eckerson
Nov. 6, 1875	Albert Bogert Eckerson John T. Haring	Edwin Lydecker Abram C. Holdrum
Oct. 28, 1876	John G. Bell John Huyler	Isaac Haring Cornelius G. Eckerson
Oct. 20, 1877	James B. Gruman John T. Haring	Abraham F. Haring
Nov. 2, 1878	Abraham B. Haring John G. Bell	Abraham C. Holdrum Garret Van Blarcom William Devoe
Oct. 18, 1879	Cornelius R. Haring Albert B. Eckerson	James Ottignon Edwin Lydecker
Oct. 30, 1880	Samuel A. Haring Isaac Blauvelt	Abram C. Eckerson Abram C. Holdrum
Nov. 5, 1881	John Huyler Albert B. Eckerson	Jacob B. Eckerson Edwin Lydecker
Oct. 28, 1882	John T. Haring Isaac Blauvelt	William Devoe Abram C. Holdrum
Nov. 24, 1883	Edwin Lydecker Abram C. Eckerson	James A. Ottignon Jacob B. Blauvelt
Nov. 22, 1884	Abram F. Haring Abram C. Holdrum	James H. Smith Andrew H. Haring
Nov. 27, 1885	John T. Haring Edwin Lydecker	James C. Demarest Garret F. Haring
Nov. 20, 1886	William Devoe Abram C. Holdrum	Teunis A. Haring Theodor. Burrowes
Dec. 10, 1887	James H. Smith Abram B. Haring	Abram C. Haring Peter C. Collignon
Dec. 1, 1888	John T. Haring William Devoe	Tennis A. Haring Theodor. Burrowes
Nov. 16, 1889	Edwin Lydecker Abram C. Holdrum	Abram F. Haring James A. Ottignon Abram Blanch

ELECTED.	ELDERS.	DEACONS.
Nov. 22, 1890	Cornelius E. Demarest John T. Haring	Jacob B. Blauvelt Theodor. Burrowes
Nov. 21, 1891	Edwin Lydecker James F. Smith	Peter W. Mabie Garret Van Blarcom
Nov. 1, 1892	Abram F. Haring Abram Blanch	Andrew F. Haring Cornelius De Pew
Nov. 15, 1893	John T. Haring William Devoe	Jacob B. Blauvelt Peter W. Mabie

The present Consistory (October 24, 1894) consists of the last four elders and the last four deacons on these lists.

ROLL* OF MEMBERS FROM THE ORGANIZATION.

There is but one break in this roll—viz., from July 4, 1754, to March 21, 1785, nearly thirty-one years. Domine Lansing, more than a hundred years ago, found this portion of it already lost. On the 5th of December, 1792, he made this entry in the record book :

“ Since several persons, members of this church, who made their professions of faith for Domine Verbryck, are not recorded in this book, and no doubt Mr. Verbryck had their names properly recorded in some book that cannot now be found, having been lost in the late war, the Rev. Consistory have resolved to let their names be recorded in the church book. They are as follows.”

Attached to this note are the names of eighty members, then living, who had been upon the lost record. These will appear here in our printed list under the heading “ Collected and Recorded by Domine Lansing, December 5, 1792.”

NOTE.—The surnames in parentheses in the early years of the following roll are not upon the original member record, but are supplied from the marriage and baptism records of the church. And the asterisk (*) prefixed to a name denotes reception by certificate. Probably nearly all of the earliest members were thus received, but the book does not indicate this fact, and we cannot mark it now.

I retain the exact book spelling of all the names, except where manifest blunders require correction. The many ways of spelling the same name is a great matter of interest in the old records.

The letter “ *m* ” attached to a name indicates present membership.

Received October 24, 1694.

Lambert Ariaense (Smith) and
Margrietje Blawvelt, his wife
Cornelis Haringh and
Cathalina Flierboom, his wife
Johannes Blawvelt
Cozijn Haringh and
Maria Blawvelt, his wife
Teunis Van Houwte and
Trijntje Claesen (Kuyper), his wife
Teunis Taelman and
Brechtje Haringh, his wife

October 23, 1695.

Mijnert Hendrickse (Hogenkamp)
and
Janitje (de Puy), his wife
Johannes Minne (or Minnelay) and
Annitje Joachims, his wife
Pieter Haring and
Grietje Janse Bogaert, his wife
¹Jacob Cool and
¹Barbara (Hanse or Janse), his wife
Jan Waard and
Grietje (de Puuw), his wife
Jacob Flierboom and
Maria Haringh, his wife
Conraet Hansen and
Leuntje (Magielse), his wife
Maria Pieterse, wife of Isaac Blaw-
velt
Grietje Minne, wife of Abram Blau-
velt
Jan d'Vries

Casper Springsteen and
Marij Foos, his wife
Daniel de Clerck and
Grietje Cozyns, his wife
Cornelis Claesen Cuyper and
Aeltie Bogaerts, his wife
Annitje Cornelise Cuyper
²Annitje Jedens (or Idens) Van Vorst
Catharina Meijer

Annitje Van Houwten
Geritje Van Houwten
Jan Claesen Cuijper and
Trijntje (Stratemaker), his wife
Hendrick Blawvelt and
Maritje (Waldron), his wife
Reijnier Mynertse (Heyserryck) and
Maritje (Jacobse) Vlierboom, his
wife
Jeremij Cenniff and
Antje (Woelfs), his wife
Floris Willemze Crom and
Catalijne (Ariaense), his wife
Teuntje Florise Crom
Albert Minne and
Meenske (Janse), his wife

April 15, 1702.

Lijsbeth, wife of Reijn Janse
Sara, wife of Jan Perry
Sara, wife of Willem Juwell
Sara de Puw

April 14, 1703.

Mettje Staatse de Groot
Lysbeth Claeze
Magdaleene Janze
Marije Janze

July 30, 1704.

*Jan Van Dalssen and
*Anna Van Raetsvelt, his wife
Roelof Van Houten
Abram Haaringh

January 17, 1705.

Johannes Meyer
Klaes Pieterse
Gerrit Blauvelt
Koenraet Hansen
Marretie Blauvelt

April 11, 1705.

Harmen Blaauvelt

¹ These were the paternal great-great-grandparents of Rev. Isaac D. Cole, pastor of the church from 1829 to 1864.

² She was the wife of Jan Jansen (in the church books Johannes) Meyer, and both the maternal great-great-grandmother of Rev. Isaac D. Cole and the paternal great-great-great-grandmother of Rev. George M. S. Blauvelt, the latter of whom was pastor of the church from 1864 to 1882. Her husband united with the church January 17, 1705 (see below).

<i>October 17, 1705.</i>	<i>June 27, 1711.</i>
*Seytye Minnelay	*Barent Nagel and
*Dirckye Talema	*Sara Klerse, his wife
*Antye Louweris	
<i>June 26, 1706.</i>	<i>January 14, 1713.</i>
Saertye Cornelis Kuyper	Angenietie Kammegaer
<i>~ October 16, 1706.</i>	<i>June 23, 1713.</i>
Teunis Cornelis Kuyper	Tomas Miller
Grietye Haaringh	
<i>January 15, 1707.</i>	<i>January 12, 1714.</i>
Katelyntje Jonckbloet	*Seytie Tyse Vlierboom
<i>June 23, 1708.</i>	<i>June 22, 1714.</i>
Klaes Van Houten	Pieterie Haringh
Jannetye Van Houten	Rensie Blauvelt
Gerret Lambertse Smith	Elisabeth Meijer
Marretie Lambertse Smith	Vroutie Van Houten
<i>October 12, 1708.</i>	Jakob Abramse Blauvelt
*Jan Dirckse Stratemakers	Isack A. Blauvelt
*Neeltie Janse Buys	Jan Westervelt and
*Andries Juriaense	Dirckie (Blauvelt), his wife
*Geertje Cosyns	Aeltie Van Dalssen
<i>January 11, 1709.</i>	Kornelia Bogaert
Ari Smidt	Kornelis Eckersen
<i>June 29, 1709.</i>	Jakob Meyer
Elisabet Bennit	*Isack Van Deuse and
Jonas Gerretse	*Mettie —, his wife, both from
Marie Gerritse	Ackqeckenonck
<i>January 10, 1710.</i>	<i>October 12, 1714.</i>
Joris Jeuwel	Marytie Bogaert, wife of Mouris
Jeremiach' Kenniff, Jr.	Klaerwater
Abigel Cennef	Joseph Blauvelt
<i>July 27, 1710.</i>	Kornelis Lammertse Smidt
Iden Meyyer	Bernherd Erssel
Dirckie Meijjer	
Elisabeth Van Dalssen	<i>January 11, 1715.</i>
Geertruijt Van Dalssen	Jan Hogenkamp
Elisabeth Kuijper	Gidion Vervelen and
Brechie Haringh	Susanna de Graef, his wife
<i>January 17, 1711.</i>	<i>April 12, 1715.</i>
Kornelia de Groodt	Douwe Talema
	Anna Kammegaer, wife of Jakob
	Meyer
	*Bartholomeus Vonck and
	*Geertruyt Smit, his wife

<i>June 28, 1715.</i>	<i>October 14, 1719.</i>
Margrietie Hogenkamp, wife of Teunis Talema	Fijtie Haring *Isack de Lamaitre and
Marytie Haringh	*Beelitie Waldron, his wife
<i>October 11, 1715.</i>	*Tanneke Waldron, "from New Har lem"
Kornelis Kuyper	<i>January 10, 1720.</i>
Neeltie Kuyper	
<i>October 8, 1716 (?).</i>	
Jan Eckesen	Ary de Witt
<i>January 16, 1717.</i>	<i>August 1, 1721.</i>
Maria Van Aernem	Jan Ariaensze
<i>June 26, 1717.</i>	<i>October 11, 1721.</i>
Jan Haringh	Jurrien Thomasse and
Marytie Haringh	Aeltie Van Winckel, his wife
Grietie Haringh—all "children of Kosyn Haringh"	*Marrytie Pieters, wife of Roeloff Van Houten, "from Bergen"
Grietie Haringh, daughter of Cor nelis Haringh	<i>April 10, 1722.</i>
<i>October 16, 1717.</i>	Daniel Blaauvelt
Cornelis Smith	Vroutje Haringh
*William Van Dalssen and	<i>July 23, 1723.</i>
*Johanna Buytenhoff, his wife, "by certificate from Holland"	Hillegont Kuijper
<i>April 15, 1718.</i>	<i>October 15, 1723.</i>
Pieter Bogaart	Ysebrandt Kammega
Jacob Coninck	<i>October 29, 1725.</i>
Klaasje Coninck	*Jan Waldron, "from Manor of Fordham"
Marrijtje Blaauvelt	Janneke Bogaart, wife of Jan Wal drone
Geesie Straat, wife of Gerrit Blaau velt	Janneke Straat
<i>June 17, 1718.</i>	Geertje Hartje, wife of Coenraet Roeger
*Paulus Jorckse, "from Hackensack"	<i>June 3, 1726.</i>
Dirckje Smit, wife of Cornelis Kuyper, Jr.	*Maria Catharina Cemmetry, wife of Hannes Motz, "from Holland"
Catharyna Smit	Jan Van Dalsem and
<i>October 14, 1718.</i>	Dirckje Taleman, his wife
Elisabeth Van Houten	Cornelis Eekecen and
<i>April 14, 1719.</i>	Maria Haringh, his wife
Gysbert Crom	<i>October 4, 1726.</i>
	Barent Cool and
	Cristijna Doolhagen, his wife

October 13, 1727.

*Wilhelmus Winter
 *Henderick Snijder
 *Johannes Snijder
 *Hieronijmus Velten
 *Johann Maximilian Velden
 Lea Straet

—, 1728

Abram Abramse Blauveldt and
 Martytje de Maree, his wife

April 17, 1729.

Willem de Graeuw
 Machiel Hertje
 Daniel Schuerman and
 Willemje Blauvelt, his wife
 Jan Abr. Haring
 Abram Abr Haring
 Theunis Velden and
 Marijtje Engelbert, his wife
 Paulus Gisselaer
 Hermanus Gisselaer
 Stoffel Bell
 Johannes Kloeck
 Hamaatje Kloeck
 Marijtje Velden
 Gritje Velden
 Cathrina Hoffman
 Christina Hoffman

April 19, 1729.

Jan Haring, "son of Cornelis Haring"
 *Philip Melsbaek
 *Willem Bell

October 9, 1729.

Abram Haring and
 Martynge Boogaert, his wife
 Johannes Abr. Blauwfeldt and
 Rachel de Maree, his wife

October 12, 1729.

*Johannes Tromper
 *Johan Jost George
 *Johann Wiegandt Lepper and
 *Agnes Catharina —, his wife

April —, 1730.

*Jan Naegel
 *Jan Boogaert
 *George Richtmeijer
 *Sara Nagel
 *Rebecca Nagel

July 23, 1730.

Joris Remsen and
 Sara —, his wife

July 25, 1730.

*Wilhelmus Tremper
 Eva Schlemmerin

October 16, 1730.

Cornelius Corn. Haring

April 15, 1731.

Johannes Boogaert
 Andrees Meijer and
 Hannaetje (Holst), his wife
 Jan Kuijper
 Claesje Haring, wife of Adolf Lent
 Alida Verveelen

April 16, 1731.

Mattheis Ekkese
 Jacob Ekkese and
 Tryntje Kuijper, his wife
 Gabriel Ludlow
 *Catharina Ecker, wife of Harmen
 Blauvelt

July 29, 1731.

*Jacob Polhemus and
 *Marijtje (Remsen), his wife
 *Stephen Stephenz and
 *Maria Wijkof, his wife
 *Margrietje Lijdins, wife of Lancaster
 Sijmes
 Henderick Kuijper

January 1, 1732.

Adrian Straat and
 Geertje Casper, his wife
 *Maria de Marist, wife of Abram
 Abr. Haring

April 7, 1732.

Hermanus Haring
 Margrithje Haring
 Lea Hoffman
 Rachel Hoffman

April 9, 1732.

Mary Ludlouw, wife of Domine
 Muzelius

July 6, 1732.

Thomas Ekkesen and
 Maria de Marest, his wife

October 12, 1732.

Cornelia Nagel
 *Johannes Diederick Schnijder
 *Hilletje (Hardenbergh), wife of
 Jacobus Van der Bilt
 *François Garnier and
 *Anne (Secart), his wife
 *Cathrina (Derjee), wife of Timothy
 Town

December 31, 1732.

Pieter Boogaert
 Richard Trueman
 Isaac Verveelen

March 23, 1733.

*Henry Ludlow and
 *Mary Corbett, his wife
 Jacob Haring and
 Marijtie Boogaert, his wife
 Maria Salomons, wife of Wilm
 Smidt
 *Cathrina Nax, wife of Theunis de
 Klerck

January 23, 1733.

Rachel du Marest, wife of Abram
 Abramse Blaeuwveldt

July 1, 1733.

*Sara Nagel, wife of Peter Oblinus
 Mary Sicca
 Mary Seratje

April 12, 1734.

Andries Pieterse
 Nicolaes Melsbach
 Elisabeth Blaeuwvelt, wife of Jan
 Nagel
 *Sara Hanmore, wife of Gabriel
 Ludlow

August 1, 1734.

Cornelia Verveelen
 *Rem Remse and
 *Aeltje Bergen, his wife
 *Johan Arent Dauffenbach and
 *Cathrina Hurter, his wife
 *Anna Geertruijd Erbis, wife of
 Barent Jansen

October 12, 1734.

Frances Duncan, wife of Gabriel
 Ludlow

January 1, 1735.

*Janetje Doremes, wife of Machiel
 Hertje

April 4, 1735.

Claes Kuijper and
 Helena Westerveldt, his wife
 Lea Hertje
 *Margaretha Erbis

May 12, 1735.

*Arnout Abrahamse and
 *Angenietje Bergen, his wife

October 9, 1735.

Lena Blauvelt, wife of Jan Talema
 Rebecca Nagel

January 4, 1736.

Henderick Remse and
 Catalyntje (Remse), his wife
 Andries Onderdonck and
 Marretje Remse, his wife
 Huybertus Blaeuwvelt

April 22, 1736.

David de Marist
 Abraham Quackenbosch and
 Susanna Helling, his wife
 Dievertjen Quackenbosch, wife of
 Frederick Woertendijck

<i>October 7, 1736.</i>	Johannes Blauvelt
Antjen Quackenbosch	Margrietje Meijer, wife of Johannes Georganse
<i>October 9, 1736.</i>	Hannactje Hogenkamp
William Ludlow	Cathrina Van Houten
<i>January 2, 1737.</i>	Wilhelmina Van Houten
*Jacob Ferdon	Maria Boogaert
*William Ferdon and	Margrietje Smith
*Elisabeth —, his wife	Annetje Blaeuwvelt
*William Sickles and	
*Elisabeth Kuijper, his wife	
*Jacob Tourneur and	
*Jacomynjtje Oblinus	
<i>April 7, 1737.</i>	
Paulus Hoppe	<i>June 22, 1738.</i>
Jacob Quackenbosch and	Johannes Hogenkamp
Hannactje Brouwer, his wife	Cornelis Smidt and
Matheis Boogaert and	Maria Haringh, his wife
Margrietje Talema, his wife	Cathrina Hogenkamp
Theunis Van Houten	
Barent Jansen	
Rachel Van Hoorn, wife of Pieter	<i>December 31, 1738.</i>
Boogaert	Cathrina Everet, wife of Jan Boogaert
Jannetje Hogenkamp	
<i>June —, 1737.</i>	<i>April 20, 1739.</i>
Johannes Roeger and	Adolph Lent
Hester Verveelen, his wife	David Blauvelt and
Jannetje Boeckhout, wife of Mijndert Hogenkamp	Maria de Klerck, his wife
Marretje Blauvelt	Willem Halderom
<i>December 26, 1737.</i>	Elisabeth Meijer, wife of Thomas Eckkese
Isaac Blauvelt	Helena Eckkese
Abram Cool and	Willemijntje Meijer
Annetje Meijer, his wife	
Myndert Hogenkamp and	<i>April 22, 1739.</i>
Lena Krom, his wife	Gerrit Snediger and
Johannes Blauvelt	Aeltje Brinckerhoff, his wife
Marretje Blauvelt	
Annetje Blauvelt	<i>July 26, 1739.</i>
Aeltje Meijer	Petrus Blauvelt
<i>March 31, 1738.</i>	Petrus Smidt
Pieter Oblinis	Rachel Blaeuweldt, wife of Cornelis Eckkese
Jacob Straet and	Sara Blaeuweldt, wife of Theunis Haringh
Sara Eckkese, his wife	Margrietje Smidt
Theunis Van Houten	
	<i>January 1, 1740.</i>
	*Isaac Maris and
	*Tryntje Kool, his wife
	Elisabeth Loyd, widow of Thomas Pullin

April 3, 1740.

Jan Halderom
 Jacobus Blauvelt and
 Elisabeth Everct, his wife
 Arie Ariaense
 Daniel Verveelen
 Treijntje Van Schijven, wife of
 Isaac Verveelen
 Margrietje Pieterse, wife of Willem
 Halderom
 Elizabeth Nagel
 Cathrina Nagel

April 6, 1740.

Pieter Stephese and
 Margrietje Kuijper, his wife

June 27, 1740.

Edward Eckkese and
 Maria Bortien, his wife
 Isaac Blauvelt
 Abram Abrahamze

October 9, 1740.

Theunis Haringh

January 4, 1741.

Dirck de Klerck and
 Effje Toerneur, his wife

March 26, 1741.

Wilm Nagel
 Henderick Nagel
 Daniel Haringh

March 29, 1741.

Stephe Stephese
 Maria Blauvelt, wife of Petrus
 Blauvelt

July 5, 1741.

Aeltje Minne, wife of William
 Camble

November 1, 1741.

Lena Pullin

January 1, 1742.

Jannetje Blauvelt

April 15, 1742.

Brechie Haringh
 Catalyntje Haringh
 Marretje Nagel
 June 20, 1742.
 *Cornelis Steg and
 *Antje Christy, his wife
 *Johannes Pieter Erbis and
 *Catharina Stockholm, his wife

June 24, 1742.

Petrus Van Houten
 Gerrit Van Houten
 Roeloff Van Houten
 Grietje Van Houten

October 14, 1742.

Annetje Haringh

August 11, 1743.

Elisabeth De Klerek

November 20, 1743.

*Johannes Walderom and
 *Susanna De La Metre, his wife
 *Cathrina Walderom, wife of John
 Vische

April 22, 1744.

Jannetje Toerneur
 Grietje Kuijper

July 19, 1744.

*John Rycke and
 *Geertruydt Wilse, his wife
 Elisabeth Snediger, widow of Joris
 Remse

July 22, 1744.

*Neeltje Polhemus, wife of Theunis
 Snedeker

October 18, 1744.

*John Martin and
 *Effje Maijbe, his wife
 *Abraham De La Maitre and
 *Catharina Bensing, his wife

December 25, 1744.

Jannetje Van Der Beeck, wife of
 Bernardus Verveelen

April 11, 1745.

*Alexander Weber	Jacob Server and
Lena Eckkese, wife of Wilhelmus Krom	Cathrina Beer, his wife
Abraham Akkerman	Theunis Smidt and
Rijnier Woertendijck	Elizabeth Beek, his wife
Theunis Blauvelt	Gerrit Blauvelt
Elisabeth Woertendyck	Johannes Abrahamse
Grietje Blauvelt	Cornelis Haringh
Claesje Woertendyck	Cornelis Ekkese
Susanna Weber	David de Marest
Marretje Weber	Johanna Nagel, wife of Nicolaes De Marest
Geertruijdt Weber	Cathrina Blauvelt
Cathrina Weber	Agnietje Abrahamse

August 1, 1745.

*Adriaen Onderdonek and	
*Sarah Snediker, his wife	
Gerrit Ekkese and	
Grietje Haringh, his wife	

January 1, 1746.

Daniel de Klerck
Johannes Haringh
Abraham Server
Cathrina Blauvelt
Brechie Smidt

March 27, 1746.

Jacob De Klerck
Joost De Baen

Here begins the pastorate of Domine Verbryek:

December 19, 1750.

Gerrit Onderdonek and	
Sarah Hegeman, his wife	
*Susanna Van De Linde, wife of	
Domine Verbryck	

*Lena Alje, wife of Willem Nagel

April 4, 1751.

Floris Crom and
Seytie Brouwer, his wife
Abraham Kuyper and
Sarah Blauvelt, his wife
Jacob Woertendyck

Rem Bell

Janneke Nagel

Sarah Nagel

Marritie Kuyper

June 20, 1751.

Cornelius Abr. Haringh and
Margarita Roelefse, his wife
Cornelis L. Smith
Elizabeth Holst
Grietje Haringh

October 2, 1751.

Hermanus Van Huysen

December 26, 1751.

June 19, 1752.

Maria Haring, wife of Jacob J. Blauvelt.
 *Peter Vonck

March 19, 1752

*Cathalina Kip

Jan Flierboom and
 Aaltje Woertendyck his wife
 Jan De Baan and
 Catalyntje Haring, his wife
 Jan Perrie, Jr.
 Johannes Smit
 Elizabeth Haring, wife of Leendert De Graauw
 Fredericus Haring
 Rachel Haring
 Elizabeth Fliereboom
 *Maria Peeck, wife of Cornelis Corn. Smit

June 29, 1753.

Henndrick Blaauwvelt
 Gerrit Remmersc Verbryck
 Sarah Blaauwvelt, wife of Han manus Van HuySEN
 *Roelof Van Houten and
 *Catharina Nagel, his wife
 *Mareytie Van Vost, wife of Ger-
 rit Hennions

July 4, 1754.

Aantje Carmer, wife of John De Wind

Collected and recorded by Domine Lansing, December 5, 1792, as then still living and known to have been received by Domine Verbryck between July 4, 1754, and March 21, 1785:

Cornelius Blauvelt and Margrietje Ryker, his wife	Frederick Haring and Rachel Haring, his wife
Rynier Quackenboss and Sara Derick, his wife	Jan Hogenkamp and Aaltje Haring, his wife
William Sickelse and Marritje Cuyper, his wife	Jacob Woertendyck and Maria Haring, his wife
Jan Hogenkamp and Elizabeth Van Houten, his wife	Cornelius Haring and Elizabeth Haring, his wife
Johannis Sickelse	Margrita Peterson, wife of William Haldron
Robert Sickelse	Annetje De Clark, wife of Peter Perry
Sara Sickelse, wife of Albert Lyd- dekker	Margrieta Haring, wife of Isaac Perry
Annijtje Haring, wife of Cornelius Kuyper	Margrieta Jansen, wife of John Bryan
Lijbetje Kuyper, wife of William Sickels	Abraham Blauvelt
Elizabeth Blauvelt, wife of Cor- nelius Mabie	Cornelia Haring, wife of Gerrit Haring
Jan Perry and	Gerrit Ekkersen and
Elizabeth De Clark, his wife	Margrietje Haring, his wife
Margrieta Haring, wife of Abra- ham Blauvelt	Thomas Blanch and
Johanis Haring and	Efje Mabie, his wife
Margrietje Blauvelt, his wife	Maria Roeger, wife of Lyas Walding

Benjamin Blackledge and	Willimpje Ekkerson, wife of Casparus Mabie
Catalyntje Taalman, his wife	Catrina Nagel, wife of Rulef Van Houten
Sara Bogert, wife of Matthias Bogert	Margrietje Blauvelt, wife of John Ryker
Margrietje Taalman, wife of Matthias Bogert	David Edwards
Barnardus Verveelen and	Johanis Bell and
Marritje Blauvelt, his wife	Maria Ryker, his wife
Martin Poulensen and	Maria Clark, wife of Johanis Blauvelt
Lydia Banta, his wife	Frederikus Blauvelt and
Arie Arijansen and	Anna Maria De Wint, his wife
Elizabeth Ellington, his wife	Nanny Jeffers, wife of Jacob Koning
Johanis Vervelen and	Peter Haring and
Sara Westervelt, his wife	Maria Blauvelt, his wife
Daniel Verveelen	Sara Haring, wife of Abram A. Haring
Hendrick Nagel	Elizabeth Haring, wife of Leendert De Graauw
¹ Barent Nagel	David Haring and
Jan Arijansen	Elizabeth Ferdon, his wife
William Nagel and	Maria De Clark, wife of Jan Vlierboom
Lena Aljee, his wife	Catrina Everit, wife of Jan Bogert
Brechje Haring, wife of Jan Ferdinand	John De Wint
Cornelia Vervelen, wife of Peter Van Schyven	
Catrina Persel, wife of Frederickus Vervelen	
Johanis Blauvelt	
Johanis Nagel	

Reopening of the record (after the break of thirty-one years). What next follows is the record of Domine Lansing's own work:

March 21, 1785.

Abraham Ferdon and	Isaac Nagel and
Sarah Poulense, his wife	Maria Aarijanse, his wife
David Nagel and	Maria Bensen, wife of Barent Nagel
Dirkje Haring, his wife	Abraham Vervelen and
Gradus Rykert and	Elizabeth Bensen, his wife
Grietje Nagel, his wife	Poulus Poulense
Thomas Demarest and	Jacob Poulense and
Lena Nagel, his wife	Jannetje Vervelen, his wife
Resolvert Aarijanse and	Jan Gerritse Haring
Deborah Verveelen, his wife	

¹ It is remarkable that at this late day we can add to this list of eighty a member not down upon it—viz., Janneke Westervelt, wife of this Barent Nagel. Nine loose certificates of more than a century ago still exist among the preserved treasures of the church, one of which is hers from the church of Paramus, dated January 29, 1775. It is the only one of the nine that falls within this break.

March 24, 1785.

*Catlyntje Bensen, widow of Isaac La Maitre, from New York
 *Dorcas Sarah Dickinson, wife of Domine Nicholas Lansing, from Dr. Westerlo's church, Albany

August 18, 1785.

John Daniel Haring and Jannetje Sickels, his wife Cornelius Ekkerson and Elizabeth Haring, his wife David Bogart
 Teunis Snyder and Catrina Huisraat, his wife Daniel De Clark and Sarah Nagel, his wife
 *Johanis Vredenburg and
 *Maria Forbush, his wife

December 22, 1785.

Maria Ferdon, wife of Hendrick Blauvelt
 Samuel Gerritse Verbryck and Heyltje Remsen, his wife Jan Ekkerson and Gerritje Hogenkamp, his wife Wyntje Lent, wife of Gerrit Smith Petrus Light
 Maria Nagel, wife of Paulus Pou-lense

February 13, 1786.

Brandt Schuyler Lupton

July 31, 1786.

Joseph Witting and Catlyntje Miller, his wife Teunis Smith and Rachel Haring, his wife Petrus G. Haring and Elizabeth Haring, his wife

December 7, 1786.

Cornelia Rykman, wife of David Bogart

April 12, 1787.

Isaac Blauvelt
 Peter Casparus Mabee
 Isaac T. Blauvelt and Rachel Demarest, his wife

John I. Haring and Cathlyntje Mabee, his wife John F. Haring and Jakamyntje Blauvelt, his wife Jacobus Perry and Catrina Haring, his wife Elizabeth Rykert, wife of Abraham Blauvelt
 Jakamyntje Boskerk Ryndert Hopper
 Rensje Ekkerson, wife of John G. Haring

August 3, 1787.

Abraham G. Haring and Elizabeth Blauvelt, his wife Edi Akkerman and Rachel Salyer, his wife Joseph G. Blauvelt and Catrina Perry, his wife Fanny Mabee, wife of Jan Talman Margrietje Lent, wife of Joseph H. Blauvelt
 Leah Edwards, wife of Casparus Mabee
 Annetje De Clark, widow of Nicholas Sickels
 Elizabeth De Clark, wife of John Sickels
 Martha Halsted
 Susanna Boskerk
 Isaac Haring and Maria Haring, his wife Thomas Ekkeson and Maria Bogert, his wife

October 25, 1787.

Teunis Kuyper and Margrietje Talman, his wife Abraham Rykert and Elizabeth Conklin, his wife David Smith and Cornelia Blanch, his wife Casparus Mabee
 Jacob Johanis Blauvelt
 Johanis Jobs. Blauvelt
 Claesje Blanch
 Richard Blauvelt and Sarah Van Daissem, his wife

April 17, 1788.

Johanis Jacobus Blauvelt
 Thomas Outwater and
 Francyntje Ellis, his wife
 Jacobus Perry and
 Annetje Demarest, his wife
 Johanis G. Bogert and
 Catrina Mabee, his wife
 Edward Salyer and
 Elizabeth Cox, his wife
 Isaac Smith and
 Rachel Smith, his wife
 Hendrick Verbryck and
 Antje Johnson, his wife
 Isaac C. Blauvelt and
 Lenah Cornelisse, his wife
 John Cornelisse
 Maria Perry, wife of Teunis Blau-
 velt
 Catrina Perry, widow of David
 Blauvelt
 Petrus Demarest and
 Sarah Terneur, his wife
 Johanis T. Haring

July 20, 1788.

*Tobias Rykman, from Hackensack
August —, 1788.
 *John Van Alen and
 *Elizabeth Post, his wife
 *Philip Minthorne and
 *Tanneke —, his wife
 *Gerrit Blauvelt and
 *Annetje Meyer, his wife
 *Jacob Van Orden and
 *Catrina Poulense, his wife

October —, 1788.

*Aaron Gilbert, from New York
 *Simon Duryee and
 *Jannetje Duryee, his wife,
 both from Bushwick, L. I.

November 6, 1788.

Catrina Smith, wife of Jacobus D.
 Blauvelt
 Abraham Meebee
 Abraham Clark

August —, 1789.

*Willem Ellis, from New York
 Peter A. Mabic
 Effje De Clark, wife of Cornelius A.
 Mabic
 Catalyntje Mabic, wife of Isaac
 Onderdonk

August 12, 1790.

Margaret Bagley, wife of William
 Graham

October 21, 1790.

*Jacobus J. Blauvelt and
 *Jannetje De Baan, his wife

October —, 1791.

*Ann Quackenboss, wife of Joseph
 Baldwin, from New York

April 12, 1792.

Jan De Baen and
 Claasje Quackenboss, his wife

October 26, 1792.

Jacobus Demarest and
 Rachel Smith, his wife

July —, 1793.

*Isaac Kip and
 *Antje De Wint, his wife, both from
 New York
 *Efje Demarest, wife of Jan Aari-
 janse, from Schraalenbergh

April 7, 1794.

Leah Poulense, wife of Isaac Nagel
August —, 1794.

*Gerrit Cozine

April 23, 1795.

Johanis Isaac Blauvelt
 Maria Durjee, wife of John De
 Graauw

November 6, 1795.

Abraham Haring and
 Maria Blauvelt, his wife
 Jacobus Haring and
 Rachel Haring, his wife
 Peter Perry, Jr., and
 Elizabeth Blauvelt, his wife

Harme Blauvelt and
 Chrisje Haring, his wife
 Cornelius Quackenbos and
 Mary Thompson, his wife

April 27, 1799.

Hendrick Astler and
 Lenah Ryerson, his wife
 Magdalena Outwater

August 15, 1799.

*Elizabeth Ellsworth, widow of James Scott

*William Van Dalsen and

*Geertje Sickles, his wife, all from New York

October 13, 1796.

*John Van Dalssem and
 *Magdalena Christie, his wife, both from Schraalenbergh

October 26, 1799.

Peter D. Haring and
 Maria Haring, his wife

April 26, 1800.

Catrina Blauvelt, wife of Abraham Whitting

Peter Sisco, slave of Mattheus Bogaert, and

Dinah Sisco, his wife, slave of David Nagel

Bill, slave of Johannis Huybertse Blauvelt

Jack, slave of Daniel Abrm. Verveelen

July 31, 1800.

Sam Freeman, and his son

Will Freeman, slave of Margaret Graham

October 23, 1800.

Petrus A. Haring and
 Elizabeth Duryee, his wife

April 23, 1801.

Daniel Verveelen and
 Rachel Volk, his wife

Joseph, slave of Abraham Haring

Jane, slave of Johannis W. Ferdon

May 25, 1801.

Claas, slave of David Bogert

Suke, slave of Johannis H. Blauvelt

May 11, 1797.

*Simon Van Antwerp and
 *Mary Bussing,
 both from New York

Andries Van Orden

John Ferdon and

Maritje Sickels, his wife

August 17, 1797.

Daniel Aarijanse and
 Christina Cole, his wife

David M. Demarest and

Marritje De Clark, his wife

Alida Ver Valen, wife of Gerrit Aarijanse

Elizabeth Town, wife of Andries Van Orden

March 25, 1798.

*Geertje Snyder, wife of Johannis Van Dalsen

August 2, 1798.

Thom Brown, colored, slave of Barent Nagel

November 8, 1798.

Johannis Ferdon and
 Sophia Westervelt, his wife

Margrietje Smith, wife of Jacob Johannis Blauvelt

Thom, colored, slave of Abraham Ferdon

<i>July 30, 1801.</i>	<i>April 21, 1804.</i>
Jacobus Ackerman and Elizabeth De Pew, his wife	Aaltje Yserman, wife of David Ed- wards
Elizabeth Haring, wife of Cornelius J. Blauvelt	David Johannis Blauvelt and Antje Sickels, his wife
<i>October 22, 1801.</i>	*Cornelius Demarest
<i>April 17, 1802.</i>	<i>August 11, 1804.</i>
Betty, slave of Peter Perry	*John Taylor and *Margaret Waldron, his wife
<i>August 7, 1802.</i>	<i>December 15, 1804.</i>
Samuel Verveelen	Peter Merselis
Daniel Verveelen and	Jacob Merselis
Annetje Rendel, his wife	
Abraham Nagle and	<i>April 13, 1805.</i>
Jannetje Delamater, his wife	Christian Cammel and
Catharina Verveelen	Dirkje Verveelen, his wife
Daniel J. Haring and	Cornelius D. Blauvelt
Annatje Smith, his wife	Gerrit Haring and
Jannetje Meyer, wife of Isaac Dela- mater	Sarah Campbell, his wife
<i>December 11, 1802.</i>	John H. Banta and
John Waldron and	Elizabeth Blauvelt, his wife
Catrina Van Winkle, his wife	Catrina Van Winkelen, wife of
Cate, slave of Domine Lansing	Jacob Merselis
<i>April 2, 1803.</i>	Maria Nagel, widow of Jacob J. Blauvelt
Abraham G. Blauvelt and	Susan, slave of Abraham Ferdon
Elizabeth Blauvelt, his wife	
Abraham C. Mabie and	<i>August 24, 1805.</i>
Fanny Moor, his wife	Abraham Ekkerson and
Rulef Verbryck and	Catrina Smith, his wife
Maria Haring, his wife	<i>December 7, 1805.</i>
Teunis Blauvelt	Stephen Poulene and
John Young	Catrina Blauvelt, his wife
Susanna Verbryck, wife of Gerrit Edwards	
<i>August 13, 1803.</i>	<i>April 26, 1806.</i>
*Elizabeth Haring, wife of James De Marest	Jacobus Lent
Douwe Kuyper	David C. Blauvelt and
John H. Blauvelt and	Maria Demarest, his wife
Maria Ver Veelen, his wife	
Jack, slave of John A. Blauvelt	<i>April 12, 1807.</i>
<i>December 3, 1803.</i>	*Aarie Koning
*John Haring, Esq., and	<i>August 16, 1807.</i>
*Maria Haring, his wife	*Jacob Haring and *Phoebe —, his wife, both from Paramus

December 12, 1807.

Rachel Demarest, wife of Johannis
Jacob Blauvelt, Jr.

April 9, 1808.

*Sarah Christie, wife of Domine John
Demarest
Jacobus Haldron and
Grietje Demarest, his wife

August 20, 1808.

*Margrietje Bogert, wife of "the
candidate" Samuel Bogert (see
Corwin's Manual)

April 21, 1810.

*Alexander Montgomery and
*Agnes Mulligan, his wife
John Isaac Haring and
Margrietje Blauvelt, his wife

September 15, 1810.

Isaac De Baan
John J. Smith and
Efje Blauvelt, his wife

December 15, 1810.

Phillis, slave of Cobus Haring

September 5, 1812.

Cornelius Demarest and
Catrina Haldron, his wife
Catharine Linsey
*Lydia Banta, widow of Martin Pou-
lense

April 30, 1813.

Margrietje Snyder, wife of Abraham
A. Smith
Sarah Demarest, wife of Abraham
Aarijansen
Catharine Blauvelt, wife of Abra-
ham S. Verveelen

September 4, 1813.

David D. Blauvelt and
Lenah Fowler, his wife
Jacobus J. Demarest
Jannetje Ackerman, wife of Joost
Mabie

December 18, 1813.

John D. Haring and
Annetje Smith, his wife

April 16, 1814.

Elizabeth Perry, wife of Jacobus
Smith

September 3, 1814.

*Isaac Smith and
*Rachel Smith, his wife
*Peter Smith and
*Christina Demarest, his wife

September 16, 1815.

Rebecca Palmer, wife of Hendrick
Hennion

August 6, 1816.

Susanna Smith, wife of Augustine
Van Donk

September 28, 1816.

John B. Haring and
Catharine Helm, his wife
Cornelius Jacob Blauvelt and
Elizabeth Leiddekker, his wife
Cornelius A. Blauvelt and
Annatje Zabriskie, his wife
John Abrm. Haring and
Maria Van Orden, his wife
Abraham F. Haring and
Grietje Haring, his wife
Harmanus Haring

Frederick John Haring and
Grietje Blauvelt, his wife
Frederick G. Haring
Cornelia Haring
Cornelius Isaae Blauvelt
Gerrit John Haring and
Elizabeth Ekkerson, his wife
Johanis C. Ekkerson and
Maria Haring, his wife
Grietje Haring
*John Johans Haring and
Maria Bogert, his wife
Teunis Haring and
Elizabeth Perry, his wife

Cornelius Johans, Haring and Elizabeth Salyer, his wife	Charles, slave of Peter Perry
Jacob Jacob Blauvelt	*Dr. Jonathan D. Marvin
Teunis Isaac Blauvelt and Margrietje Blauvelt, his wife	August 30, 1817.
Johanis Jacob Blauvelt and Catrina Haring, his wife	William De Grauw
Esther Brouwer, wife of Cornelius Doremus	Catrina Verveelen, wife of Richard Blanch
Jacob Brinkerhoff	January —, 1818.
Maria Alyce, wife of Jacob Ekker- son	*Cornelia Dickinson
	August 29, 1818.
December 21, 1816.	Elizabeth Peak, wife of Abraham D. Haring
Maria Bogert, widow of Petrus Ack- erman	Jane Verbryck, wife of Richard Ellsworth
Grietje Servent, wife of Cornelius Haldron	December 19, 1818.
Grietje Mabee, wife of Peter Ryker	Gerrit C. Blauvelt and
Elizabeth Ryker, wife of Jacob Har- ing	Annatje Perry, his wife
Sarah Poulense, wife of Jacob Brinkerhoff	Gerrit C. Eckerson and
Maria Haring, wife of Gerrit Bogert	Cornelia Blauvelt, his wife
Marselis Marselise	Elizabeth Merselis, wife of Abra- ham J. Blauvelt
Hendrick A. Blauvelt	March —, 1819.
John Poulense and	*Abraham D. Vervalen
Martyntje Haring, his wife	*Henrietta —, wife of Dr. Jonathan D. Marvin
Rachel Blanch, wife of Jacob I. Blauvelt	April 24, 1819.
Aaltje Blauvelt	Phebe Verbryck
*Teunis T. Cuyper and	April 25, 1819.
*Maria Blauvelt, his wife	*Jane Verveelen, wife of Jacob Pou- lense
April 6, 1817.	Gerrit II. Blauvelt and
Maria Ekkerson, widow of Corne- lius A. Smith	Efje Blauvelt, his wife
Rebecca Talman, wife of Gerrit C. Smith	Sarah Gisner, wife of Jacobus Lent
John A. Ferdon	Sarah Lansing, wife of Johu T. Blauvelt
Elizabeth De Grauw, wife of Gerrit Naugle	April 15, 1820.
Vrouwetje Blauvelt, wife of William De Grauw	Maria Verveelen, wife of Jeremias Bogert
Jacob Ekkerson	Marytje Ekkerson, wife of Jacobus Js. Demarest
Letty Ackerman	December 2, 1820.
William Felter and	Daniel J. Anderson
Maria Bensen, his wife	Elsie Earl, wife of Abraham D. Ver- veelen

April 14, 1821.

*Daniel Verveelen and
 *Elizabeth Naugle, his wife
 Cornelius Haring and
 Sophia Demarest, his wife
 Margrietje Ekkerson, wife of Hendrick A. Blauvelt
 Annatje Smith, wife of Wendell Van Antwerp
 Maria Myers, wife of John Jacob Blauvelt
 Agnes Graham, wife of James James Blauvelt
 John D. Blauvelt and
 Catharine Serven, his wife
 Sam Freeman and
 Bet Freeman, his wife

August 25, 1821.

Henry Seaman

April 20, 1822.

John J. Haring and
 Charity Bogert, his wife
 William Demarest

August 24, 1822.

Cornelius Gysbert Bogert and
 Sarah Onderdonk, his wife

November 30, 1822.

Maria Blauvelt, wife of John A. Blauvelt
 Agnes Verveelen, wife of Daniel Gideon Verveelen
 John Demott

September 20, 1823.

William Van Dolsen Haring

December 6, 1823.

Cornelius Leidekker and
 Margaret Conklin, his wife

April 16, 1824.

Annetje Cuyper, wife of Johannis J. Blauvelt

August 14, 1824.

Rachel Seaman, wife of Henry Seaman
September 4, 1825.

David D. Ackerman and
 Aaltje Kuyper, his wife

December 10, 1825.

George W. Sneden and
¹(name not given), his wife

April 29, 1826.

*Henry Storm and
 *Polly Lawrence, his wife

August 16, 1828.

*Charles Dickinson and
 *Elsie Lansing, his wife

December 12, 1829.

Ann Van Blarcom, wife of Arthur Johnson
 Elizabeth Mabie, wife of Thomas Blanch

April 17, 1830.

James P. Blauvelt and
 Ann Smith, his wife
 Jannetje Ekker, wife of Albertus Peterson
 Elizabeth Zabriskie, wife of Albert Forshee
 Eliza Bell
 Cornelia Clark, widow of John Briggs

August 7, 1830.

Justin Demarest and
 Margaret Haring, his wife
 Cornelia Naugle, wife of Hendrick Verveelen

December 4, 1830.

John J. Blauvelt
 Henry Vervalen
 Cornelius P. Haring
 Lydia Haring, wife of David P. Haring

¹ George Washington Sneden and Rachel Bogert were married at Tappan, December 21, 1805. No doubt Rachel Bogert is the name here omitted.

April 16, 1831.

Catharine Edwards, widow of Adri-
an Onderdonk
Margaret Edwards, wife of Peter
Mabie

July 30, 1831.

*Ann M. Shatzel, wife of Rev. Isaac
D. Cole
*Mrs. Mary Bogert
*Albert Bogert and
*Catharine Westervelt, his wife
*Catharine Blauvelt, wife of George
Driscoll
Gerrit A. Ekkerson and
Sophia Bogert, his wife
Deborah Naugle
Paul Powles

October 22, 1831.

Mary Ann Bogert, wife of Fred-
erick A. Haring
Agnes Verbryck, wife of William
Stothoff

February 11, 1832.

John S. Verbryck and
Eleanor Verveelen, his wife
Gitty Naugle, wife of Abraham
A. Haring

July 13, 1832.

*Effee Clark, wife of Cornelius Mabie
August 11, 1832.

Deborah Havens
Margaret Van Antwerp (*m*)
Samuel Haring and
Sarah Bogert, his wife
Margaret Edwards, wife of Henry
Smith
William Stothoff

October 13, 1832.

Harman Hoffman and
Elizabeth Edwards, his wife

Elizabeth Naugle, wife of Peter
Blackledge
Fanny Onderdonk, wife of Henry
D. Bell

April 13, 1833.

Rachel Depew, wife of Abraham
Blanch
Wendell Van Antwerp
Sally Peterson, wife of Cornelius
Kent

February 15, 1834.

Tyne Van Gelden, wife of Morris
Bartow
February 16, 1834.
*Ann M. Shatzel, wife of Rev. Isaac
D. Cole

June 21, 1834.

John Hennion
Rachel Tice
*Cornelius J. Blauvelt and
*Elizabeth Blauvelt, his wife
*Ann Eliza Blauvelt, wife of Isaac
M. Dederer
*John A. Blauvelt and
*Maria Naugle, his wife
*Jane Van Houten, wife of James
Schoonmaker

September 20, 1834.

Ann Maria Mabie, wife of Samuel
S. Verbryck
Rachel Van Antwerp

March 14, 1835.

Ellen C. Blauvelt, wife of John G.
Blauvelt
Rachel Bogert, wife of John H.
Brush
Sarah Brower, wife of John J. Bo-
gert

Down to this point Domine Lansing had kept the record.
From this time onward it is kept by the Rev. Isaac D. Cole:

June 27, 1835.

John I. Bogert	Ann Smith, widow of Isaac Taulman
David A. Haring	

No communion again till April 10, 1836, in consequence of the building of the new church.

First Communion in new church:

April 10, 1836.

Catharine Haring, wife of John Haring, Jr.	Maria De Clark (<i>m</i>), wife of John Outwater
Aletta Haring	John Flierboom and *Agnes Van Derbeek, his wife

July 9, 1836.

*John G. Blauvelt and	
*Ann Blauvelt, his wife	
*James C. Smith	
*Cornelius J. Smith and	
*Sarah Blauvelt, his wife	
*Martha Blauvelt, wife of Garret Blauvelt	John V. B. Johnson
*Silas Miller and	Henry P. Stephens and
*Ann Walsh, his wife	Leentje Peterson, his wife
Tunis J. Blauvelt	

January 1, 1837.

*Joshua Brokaw, "teacher"	
*Mrs. Ann Miller	
*Miss Catharine Dickinson	

March 25, 1837.

Eliza Margaret Aymar, wife of Tunis J. Blauvelt	Magdalene Fortier, wife of John G. Concklin
Alexander Rankin	Maria Acker, wife of John P. Huyler

July 2, 1837.

*Eleazar Lord and	*Hezekiah C. Seymour and
*Ruth Thompson, his wife	*Mary ——, his wife

October 7, 1837.

Jacob Riker and	
Leah Powles, his wife	
Mary Ann Blauvelt	

December 29, 1837.

Hannah Hopper, wife of William Ackerman	
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January 6, 1838.

John V. B. Johnson	
Henry P. Stephens and	
Leentje Peterson, his wife	

March 31, 1838.

Miss Martina Haring	
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July —, 1838.

*Joseph J. Blauvelt and	
*Margaret Carlock, his wife	

October 6, 1838.

Magdalene Fortier, wife of John G. Concklin	
Maria Acker, wife of John P. Huyler	
*Hezekiah C. Seymour and	
*Mary ——, his wife	

April 5, 1839.

John T. Blauvelt	
Sally Ann Van Antwerp (<i>m</i>), wife of Peter Haring	

July 6, 1839.

Elizabeth Perry, wife of William Ferdon	
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October 5, 1839.

Mary Bogert, wife of Abraham A. Blauvelt

Effy Naugle, wife of James Ellis Van Antwerp

Catharine Myer, widow of Cornelius A. Eckerson

July 4, 1840.

Frances Wood, wife of James P. Smith

January 1, 1841.

*James P. Smith

Margaret Myers

April 3, 1841.

James Schoonmaker

Jane Mabie, wife of John V. B. Johnson

Mary Ann Sickels, wife of Cornelius C. Demarest

July 3, 1841.

Cornelius C. Demarest

Margaret Depew, wife of Peter Depew

Catharine Peterson, wife of Jacob Perry

October 1, 1841.

*Jacob Perry

*William Poe and

*Lydia Van Antwerp, his wife

April 2, 1842.

Peter Riker

April 1, 1843.

Isaac Sloat

Catharine Blauvelt, wife of John Demott

Cornelius J. Holdrum and Elizabeth Depew, his wife

David Cole

Caroline Elizabeth Cole

July 1, 1843.

Maria Blauvelt, wife of Barney Huyler

September 30, 1843.

Margaret Smith, wife of John J. Blauvelt

April 6, 1844.

Maria Demarest, wife of Garret Auyansen

John A. Hopper and

Catharine Demarest, his wife

July —, 1844.

*Abigail D. Wyckoff, wife of David Cole

January 1, 1845.

Abraham Quackenbush and Sarah Cole, his wife

April 3, 1845.

*Sarah Peak, widow of Roelof Haring

*Polly Hopper, wife of Abraham B. Haring

July 3, 1845.

*Isabella Stewart, wife of — Gierheart

*Stephen R. Clark and

*Maria Van Buren, his wife

*Eliza Clark, wife of Henry Fairclough

January 1, 1846.

*Catharine R. Tice, wife of Frederic R. Hulbert

Phoebe Jane Marthus, wife of Godfred Amos

Cornelius G. Blauvelt and

Ann Maria Schoonmaker, his wife

July 2, 1846.

Nicholas Lansing Blauvelt

October 4, 1846.

Cornelius R. Haring and

Mary Westervelt, his wife

January 1, 1847.

Douglass Swan

Cornelius Van Antwerp

	<i>July 2, 1847.</i>	<i>January 4, 1851.</i>
*Maria Van Antwerp		*Aletta Blauvelt, widow of Jacob Marselis
	<i>April 1, 1848.</i>	
*Keziah Demarest, wife of John P. Haring		<i>April 5, 1851.</i>
Cornelia M. Thompson		Emma Louisa Lippincott
	<i>July 1, 1848.</i>	Margaret Ann Cole
Richard Van Dien		
Godfred Amos (<i>m</i>)		<i>July 5, 1851.</i>
	<i>December 3, 1848.</i>	Juliana Cole, wife of Jacob B. Bogert
Mary Van Schaick, wife of William B. Oddie		David Edwards
	<i>January 6, 1849.</i>	*Albert M. Bogert and
Peter T. Haring and		*Cornelia Haring, his wife
Rachel Blauvelt (<i>m</i>), his wife		
	<i>March 31, 1849.</i>	<i>October 4, 1851.</i>
Peter Depew		Eliza Hogenkamp (<i>m</i>), wife of Nicholas L. Blauvelt
	<i>October 6, 1849.</i>	Sarah Ann Smith
Abraham A. Haring		David J. Blauvelt and
James A. Haring and		Margaret Haring, his wife
Maria Naugle, his wife		
	<i>January 5, 1850.</i>	<i>April 3, 1852.</i>
David S. Demarest and		Jane Demott, wife of Isaac Sloat
Nancy A. Baldwin, his wife		Maria Smith, wife of James D. Edwards
James A. Eckerson and		
Jane Wortendyke, his wife		<i>October 1, 1853.</i>
*Miss Susan B. Shourt		*Peter Socteman
*Miss Jean Orr		
	<i>April 6, 1850.</i>	<i>April 1, 1854.</i>
*Thomas Lippincott and		Elizabeth Haring, widow of Dr. Outwater
*Catharine Cole, his wife		Jane Ann Bartow (<i>m</i>), wife of Salmonus Conklin
*Margaret Lippincott		Margaret W. Bartow, wife of John Brandt
Catharine Amelia Cole		
	<i>October 5, 1850.</i>	<i>June 29, 1854.</i>
Maria Elizabeth Blauvelt		Harriet Demaray, wife of — Tuttle
Henry Keyser (<i>m</i>) and		
Dorothy Stromberger, his wife		<i>July 1, 1854.</i>
Frederick Meierhoff and		Maria Mabie, wife of Gilbert D. Blauvelt
Margaret Butcher, his wife		
		<i>September 30, 1854.</i>
		Samuel A. Haring and
		Sarah Onderdonk (<i>m</i>), his wife
		Maria Westervelt (<i>m</i>), wife of Abram C. Eckerson

<i>January 6, 1855.</i>	<i>November 23, 1859.</i>
*Margaret Eckerson, wife of Abram C. Haring	Ann Maria Youmans, wife of Benjamin Kirby Verbryck
<i>April 30, 1855.</i>	<i>October 6, 1860.</i>
*Mrs. Mary Terhune, widow	Wilhelmina Blauvelt
<i>January 4, 1856.</i>	*Peter Robertson and
*Gabriel Hill and	*Margaret —, his wife
*Elizabeth Naugle, his wife	*Hiram Sloeum and
*Ann Maria Mabie, wife of Samuel S. Verbryck	*Elizabeth Van Vechten, his wife
Samuel S. Verbryck	<i>July 5, 1861.</i>
Bridget Ferdon, widow of John A. Haring	Maria Bogert, wife of Cornelius J. Blauvelt
Eliza Haring (m), wife of Nicholas Haring	Catharine Blauvelt
Amelia Helen Gesner, wife of David A. Haring	<i>October 4, 1861.</i>
<i>April 3, 1858.</i>	Willemina Haring
Maria Mabie, wife of Cornelius P. Mabie	*John P. Blauvelt
Elizabeth P. Smith	<i>April 3, 1862.</i>
James D. Edwards	Hannah Riker, widow of Abraham Riker
<i>July 3, 1858.</i>	*Howard Hasbrouck and
John P. Huyler	*Mary Ladenbergh, his wife
Leah Catharine Smith	*John B. Haring
Amelia Estelle Lippincott	*Catharine De Noyelles
<i>October 2, 1858.</i>	*Mary H. Dudley
Sophia Bogert, widow of Weart Westervelt	<i>January 2, 1863.</i>
<i>January 1, 1859.</i>	*Abraham D. Vervalen
John Haring, Jr.	<i>July 2, 1863.</i>
Henry Hennion	*James Schoonmaker and
John T. Haring (m) and	*Jane Van Houten, his wife
Rachel Blauvelt (m), his wife	<i>January 2, 1864.</i>
*Sarah E. Huyler (m), wife of Peter Westervelt	Sarah Catharine Bogert, wife of Henry Blanch
<i>April 2, 1859.</i>	<i>April 1, 1864.</i>
Eliza Hennion (m), wife of William Devoe	*Sarah Holmes, wife of Rev. George M. S. Blauvelt
*Catharine L. Willsey, wife of Daniel A. Vervalen	*Elizabeth Murray
*Rachel D. Huyler, wife of John Henry Stephens	<i>July 1, 1864.</i>
*John Cook	*Juliana Cole, wife of Jacob B. Bogaert
	*Teresa Vervalen, wife of Abraham D. Vervalen

December 30, 1864.

*Mary E. Haring, wife of Abraham H. Blauvelt

Mary Vervalen, wife of Isaac Tor-boss

Althea Ucilla Garretson

April 1, 1865.

Eliza Ann Banta (*m*), wife of Garret Van Blarcom

George Mann Haring

*Mrs. —— Henry

*William Rogers and

*Hester Emma Smith, his wife

July 1, 1865.

*John S. Verbryck and

*Eleanor Vervalen, his wife

*Jane E. Verbryck

Eliza Briggs, wife of Richard Van Dien

Anna Van Dien (*m*), wife of Tunis Tallman

September 30, 1865.

*Freeman B. Lewis (*m*) and

*Cornelia M. Lawrence (*m*), his wife
Maria Bogert Naugle

Anna Maria Iserman, wife of David I. Tallman

Cornelia M. Louise Lewis (*m*)

January 6, 1866.

Sophia Ferdon, wife of David W. Kipp

Catharine Josephine Van Vechten (*m*)

Margaret Ann Blauvelt (*m*)

Garret Van Blarecom (*m*)

March 30, 1866.

Benjamin Kirby Verbryck and

Mary Ann Best, his wife

Margaret Blauvelt, wife of James Bartow

James J. Stephens, M.D. (*m*)

Clara Margaret Stephens (*m*)

June 30, 1866.

*Mary C. Lippincott, widow of Ja-cob B. Wood

Mary Clark Sherburne

October 6, 1866.

Margaret Demarest (*m*), wife of Abram B. Haring

*Mrs. Susan B. (Shourt) Day

January 5, 1867.

John Eckerson Demarest and
Mary Rhodes, his wife

April 6, 1867.

Ellen Edwards, wife of John Haring
Eliza Ferdon Bartow

*Sarah C. Lippincott, wife of John H. Wood

July 6, 1867.

*Leah Demarest, wife of Tunis Haring

April 4, 1868.

*Jane Moore (*m*), widow of Daniel Blauvelt

*Jane E. Hedges, wife of Rev. George M. S. Blauvelt

July 3, 1868.

Ann Maria Myers (*m*)

Emma Clark, wife of Peter Johnson

Ellen Jane Johnson

Benjamin Wood Keyser (*m*)

October 3, 1868.

Florence Slocum (*m*)

Annie Hennion, wife of A. Bogert Eckerson

Mary M. Vervalen

January 2, 1869.

Albert Bogert Eckerson

Leah Anna Westervelt

April 3, 1869.

*Michael Allison and

*Harriet M. Allison, his wife

*Hattie C. Allison

*Michael Allison, Jr.

*Mrs. Anna P. Westervelt

*Mrs. Julia Ann Myers, wife of Abram Myers

James H. Brower and

Catharine Blauvelt (*m*), his wife

Mrs. Ann Amelia Brinkerhoff	<i>January 4, 1873.</i>
Mrs. Sarah E. Doremus (<i>m</i>)	*Isaac B. Gildersleeve and
Mrs. Maria G. Ryerson (<i>m</i>)	Emma —, his wife
Henrietta L. Wood	Margaret A. Johnson, wife of George
Mary Caroline Wood	C. Taylor
Emma C. Wood	Abraham C. Holdrum (<i>m</i>) and
Emma R. Best	Mary Leah Hopper (<i>m</i>), his wife
James Bartow (<i>m</i>)	Catharine Ann Holdrum (<i>m</i>)
Abraim B. Haring (<i>m</i>)	<i>April 5, 1873.</i>
George Bartow	Mary Anna Sherwood, wife of Rich-
Edwin Eckerson	ard Smith
Oscar Devoe	Benaiah Y. Frost and
Jacob B. Blauvelt (<i>m</i>)	Margaret L. Blanch, his wife
George Alexis Knapp	<i>October 4, 1873.</i>
Lawrence Campbell (<i>m</i>)	*Mrs. Mary V. A. Ostrom
Samuel L. C. Teachman	<i>January 4, 1874.</i>
George W. Devoe	Eliza Hennion Devoe (<i>m</i>), wife of
	John Parsells
<i>July 3, 1869.</i>	<i>April 4, 1874.</i>
Margaret Haring	*Mrs. Catharine Outwater
	Edwin Outwater
	Isaac Haring
<i>December 31, 1869.</i>	Mrs. Rachel M. Post (<i>m</i>)
Anna Lent, wife of C. J. Van Ant-	Rebecca H. Devoe (<i>m</i>)
werp	Garret F. Haring (<i>m</i>)
	<i>April 5, 1874.</i>
<i>December 31, 1870.</i>	Mary Amanda Haring, wife of Isaac
Abraham F. Haring (<i>m</i>) and	Haring
Frances Emily Powell (<i>m</i>), his wife	Mrs. Matilda Van Wart (<i>m</i>)
	Julia Anna Devoe (<i>m</i>), wife of Sam-
<i>April 1, 1871.</i>	uel Haring
Emma F. Haring (<i>m</i>)	Iola Devoe
Sarah Ann Zabriskie (<i>m</i>), wife of	<i>July 3, 1874.</i>
Albert D. Bogert	*James B. Gruman (<i>m</i>) and
	*Philippina Augusta — (<i>m</i>), his wife
<i>September 30, 1871.</i>	*Sarah De Baun, wife of Cornelius E.
Catharine Ferdon (<i>m</i>), wife of James	Eckerson
Blauvelt	*Mrs. George Gathercole
Thomas Lippincott Wood	Cornelius S. Eckerson
*John Allen and	Catharine Elizabeth Eckerson (<i>m</i>)
*Sarah Allen, his wife	<i>October 31, 1874.</i>
*Sarah Elizabeth Allen	Emma Outwater
*Daniel W. Allen	*Cornelius Van Wagoner and
	*Sarah Jacobus, his wife
<i>December 29, 1871.</i>	
*Isaac Blauvelt Haring (<i>m</i>)	
<i>October 5, 1872.</i>	
*Edwin Lydecker (<i>m</i>)	

<i>January 2, 1875.</i>	<i>April 6, 1878.</i>
Elizabeth Haring (<i>m</i>)	Ellen Maria Haring, wife of James C. Holdrum
Jemima Haring (<i>m</i>)	Mary Agatha —, wife of John C. Lehn
<i>December 31, 1875.</i>	*Albert Bogert Eckerson and
John W. Vervalen	*Annie Hennion, his wife
William A. Banta (<i>m</i>)	*Mrs. Sarah A. Kilbourn
*Mary E. —, wife of John W. Vervalen	*James E. V. Herring (<i>m</i>) and
<i>April 1, 1876.</i>	*Sarah C. Conklin (<i>m</i>), his wife
Jacob M. Amos (<i>m</i>) and	*Theodore Burrowes (<i>m</i>) and
Margaretta L. Demarest (<i>m</i>), his wife	*Catharine Matilda Haring (<i>m</i>), his wife
Mary Ellen Blauvelt (<i>m</i>), wife of Abraham Blanch	<i>July 6, 1878.</i>
Caroline Haring (<i>m</i>), wife of Cornelius Haring	*Hester Eva Demarest, wife of David L. Mabie
Fanny Elizabeth Myers	<i>January 5, 1879.</i>
<i>April 2, 1876.</i>	Margaret Hopping (<i>m</i>), wife of Eli-sha Ruckman
Mary Elizabeth Westervelt (<i>m</i>), wife of John William Haring	<i>April 5, 1879.</i>
Daniel W. Bogert (<i>m</i>)	William Hutton Blauvelt
Jane Ann Demott	George Eckerson
Maggie Demott	Maria Huylar Yeury, wife of John A. Haring
Maria Blauvelt Hasbrouck	
Sarah Elizabeth Cleveland (<i>m</i>)	<i>July 5, 1879.</i>
<i>July 1, 1876.</i>	David J. Blauvelt
Amelia Estelle Blauvelt	<i>January 3, 1880.</i>
John G. Bell and	Abraham C. Eckerson and
Ann Briggs, his wife	Matilda Demarest, his wife
<i>October 7, 1876.</i>	Hiram P. Tremper
Jennie Edwards Taylor	Samuel C. Dawson (<i>m</i>)
*Lawrence Mann	
Kate Leslie Lewis (<i>m</i>)	<i>April 3, 1880.</i>
<i>March 31, 1877.</i>	Sarah Ann Thompson (<i>m</i>)
Evelyn Demaray Johnson	Elizabeth Perry Haring (<i>m</i>)
<i>October 6, 1877.</i>	<i>April 3, 1881.</i>
*William Devoe (<i>m</i>)	John J. Flierbaum (<i>m</i>) and
James A. Ottignon (<i>m</i>) and	Rachel — (<i>m</i>), his wife
Adele Louise Ottignon (<i>m</i>), his wife	Jacob Blauvelt Eckerson (<i>m</i>) and
<i>January 5, 1878.</i>	Margaret Ann Haring (<i>m</i>), his wife
Isaac Blauvelt and	
Maria Ann Blauvelt (<i>m</i>), his wife	

December 31, 1881.

*H. M. Busser
*Antoine Blanken and
*Cecilia —, his wife
*E. M. A. Busser and
*Jacoba —, his wife

January 1, 1882.

Isaiah Stokes

April 1, 1882.

William F. Conklin (m)

October 6, 1883.

Herman Henry Lachmund (m) and
Pauline Drews (m), his wife
Matilda Lydecker Haring (m)

January 5, 1884.

*Maria L. Schenck, widow of Isaac
V. D. Williamson
*A. Jeanette Barnes, wife of W. Hall
Williamson

April 6, 1884.

*Maria L. Coming (m)
*Rachel Ann Demarest (m), wife of
Jacob B. Blauvelt
*Ellen J. Riker (m), wife of George
Van Zilen

Walter C. Bross
Winfield Scott Winant (m)
Ira C. Bross

George B. Coming (m)

Abram A. Riker

Fannie De Wolf

Joseph A. Allen

Cornelius B. Smith (m)

William H. Haring (m)

Ira B. Haring (m)

Isabella Goodheart Devoe (m)

Laura R. Smith (m)

Maria H. Bradley (m)

Cornelius H. Bross and

Hannah Maria Riker, his wife

Tunis A. Haring (m) and

Leah Ann Bogert (m), his wife

Mary Hopper Haring

James H. Smith (m) and
Elizabeth Blauvelt (m), his wife
Andrew H. Haring (m) and
Sarah Matilda Westervelt (m), his
wife

Peter C. Collignon (m) and
Isabella Eleanor Ward (m), his wife
Catharine Delia Collignon (m)
Richard B. Haring (m) and
Mary Gertrude Banta (m), his wife
Salinus Conklin

Jennie M. Brandt (m), wife of
George A. Knapp

Peter W. Mabie (m) and
Catharine A. Mabie (m), his wife
Abram Blanch (m)
Sarah K. Haring

William Asbury Blakeney (m)
Pauline Rathmerhusen
Harry Ryerson (m)

July 5, 1884.

James E. Demarest (m) and
*Susie A. Ferdon (m), his wife

April 4, 1885.

Mosley Green

July 11, 1885.

*Walter Winant ¹

March 6, 1886.

John William Horn

June 5, 1886.

Maria Moore, widow of William A.
Mabie

September 5, 1886.

Abraham C. Haring (m)
*Emma Stokes (m)

December 4, 1886.

*Maria Antoinette Poules, wife of
Petrus Kline

March 5, 1887.

*Cornelius De Pew and
*Mary Elizabeth Berry, his wife

¹ Is now a Reformed church pastor at Walden, N. Y.

June 4, 1887.

*Mary P. Thompson (*m*), wife of
 Abram Smith
Isabella Gruman (*m*)

June 2, 1888.

*Mrs. Abram C. Haring (*m*)
*Edward Winant (*m*) and
*Elizabeth Lawrence, his wife
*Margaret Lawrence (*m*)

October 6, 1888.

David A. Mabie (*m*) and
Ann Amelia Seaman (*m*), his wife

March 2, 1889.

Alice Lloyd Bolmar

August 31, 1889.

Cornelius E. Demarest (*m*) and
Catharine H. Demarest (*m*), his wife

May 31, 1890.

Stephen Winant (*m*)

December 6, 1890.

*Minnie A. Blauvelt (*m*), wife of
 Cornelius B. Smith

February 27, 1891.

*Elizabeth Alexander (*m*), wife of
 Abner Ketchum

March 5, 1892.

*Cornelius De Pew (*m*) and
*Mary Elizabeth Berry (*m*), his wife
Cornelius D. Bell (*m*)

March 5, 1893.

David P. Haring (*m*)

May 28, 1893.

Lottie Serena Amos (*m*)
*Merrit M. Moore (*m*) and
*Jennie Earle Fluellin (*m*), his wife
*Rodney E. Howell (*m*)

September 3, 1893.

*Wilhelmina Firkan (*m*), widow of
 George Wiestrow
 Joseph M. Lane and
 Lizzie Haring, his wife

November 26, 1893.

Matthew Freeman Ross (*m*) and
*Emily Morrow (*m*), his wife

February 24, 1894.

*Sarah E. Sanders (*m*), widow of John
 Mann

May 27, 1894.

Grace Augusta Gruman (*m*)
Henry D. E. Moore (*m*) and
Sarah Jane Porter (*m*), his wife
*Grace Coe (*m*), wife of Rodney E.
 Howell
*Elise Bruhner (*m*), wife of Abraham
 Maze

August 26, 1894.

Abraham Maze (*m*)

September 9, 1894.

*Helen M. Thomson (*m*), wife of
 Rev. M. N. Oliver
*Henry R. Hope (*m*) and
*Maria H. Williams (*m*), his wife





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